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PHILO AND HOLY SCRIPTURE.

PHILO AND HOLY SCRIPTURE

OR

THE QUOTATIONS OF PHILO FROM THE BOOKS OF THE OLD TESTAMENT,

WITH INTRODUCTION AND NOTES

BY

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TO MY FATHER

PREFACE.

IF a Greek MS., dating from the 1st Cent. A.D., and containing large fragments of the Pentateuch, should some day be found in Egypt, the world would hail the discovery as one of immense value to Biblical scholarship, and of surpassing interest to all true lovers of literature. Such a discovery is not at all beyond the bounds of possibility.

But, in the meantime, we must not neglect the treasures which we already possess. Philo wrote in the first half of the 1st Cent. A.D.; and his extant writings contain most extensive quotations from the Pentateuch. In the present work the attempt is made to collect, arrange in order, and *for the first time* print in full, *all the actual quotations* from the books of the Old Testament to be found in Philo's writings, and a few of his typical paraphrases.

The quotations give us large fragments of the Greek Bible used by the most eminent Alexandrian Jew of that century. They exemplify the use which he made of Scripture for purposes of religious teaching. They illustrate the methods of quotation pursued by Jews of learning and piety

who belonged to the same generation as the Apostles; and deserve, on that account, the close attention of all students of the New Testament and early Christian literature.

Deep interest in a subject, the importance of which will be apparent to every Bible reader, induced me to begin collecting for myself the quotations of Philo, without having any intention to publish them. It was however suggested that their publication might relieve fellow-labourers in the same field of the tedious drudgery, which the sifting and investigation of the material has involved. And it is with this desire that I venture to put forward the present book. It is a slight and unambitious contribution to the necessary task of collecting and classifying the available evidence bearing upon the text of the Holy Scriptures. My chief regret is that the work has not been in the hands of some more competent scholar, some expert (such as I can make no claim to be) in the literature of Philo or in the textual problems of the Septuagint. My best apology must be that, as no collection of Philo's quotations exists so far as I know which gives their text in full, there is some reason for letting others share in whatever benefit I hoped myself to derive from the completion of the task.

For the purpose of giving general assistance to students, I have added footnotes, dealing principally with the text of Philo's quotations compared with that of the Septuagint; and in the Introduction I have endeavoured to explain Philo's attitude towards Holy Scripture, and the character of the variations of his text from that of the Septuagint. At the close of the Introduction I have recorded the chief authorities upon which I have relied. Neither the philosophy

of Philo, nor the text or genuineness of any of his writings, has come within the scope of the present work.

The compilation of the Index, which, it is hoped, will be helpful to students, has been a piece of self-denying labour contributed to the present volume by one who is a true fellow-learner.

It remains for me to acknowledge the kindness of Messrs Macmillan and Co. in undertaking to publish a book of so technical a character in the interest of Biblical studies.

My thanks are due to the printers and readers at the Cambridge University Press for the care and attention which have characterised their share in its preparation.

HERBERT E. RYLE.

MEADOWCROFT, CAMBRIDGE.
Easter Eve, 1895.

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INTRODUCTION.

THE student of the Old Testament hardly needs to be reminded of the importance which attaches to Philo's use of the Jewish Scriptures. But when the period at which Philo wrote, and the extensive use which he made of the Sacred Writings, are taken into account, even the general reader will appreciate the interest which is aroused by this subject.

(*a*) Philo, the Jewish philosopher, was a native of Alexandria in Egypt. The precise dates of his birth and death are not known. He was appointed, as we learn from his *Legatio ad Caium*, a member of the Jewish Embassy to the Roman Emperor, Caius Caligula, in the year 40 A.D. He is generally supposed to have died about the year 50 A.D.; and it is conjectured that he was born about the year 30 B.C.[1] He was of good family; and his brother was Alabarch of Alexandria, where he himself resided. His literary activity was immense; but in all his extant writings there is no trace of his having been affected by the spread of Christian teaching. He flourished a whole generation before the destruction of Jerusalem. His testimony to the Greek Bible is indisputably pre-Christian. In that fact lies the especial value of his Scriptural citations. For the existing MSS. of the Septuagint Translation of the Old Testament have all come down to us from Christian sources. The earliest copies are ecclesiastical books, written for use in Christian Churches. The

[1] This date is based upon two passages in Philo's *Legatio ad Caium*: § 1, ii. 545 ἄχρι τίνος ἡμεῖς οἱ γέροντες ἔτι παῖδες ἔσμεν; § 28, ii. 572 Ἐγὼ δὲ φρονεῖν τι δοκῶν περιττότερον καὶ δι' ἡλικίαν καὶ τὴν ἄλλην παιδείαν.

oldest, the celebrated Codex Vaticanus, belongs to the close of the 3rd, or to the first part of the 4th, cent. A.D.

Philo's testimony to the Septuagint text has therefore the twofold value of being earlier, by more than two centuries, than our earliest extant MS.; and of being derived from a non-Christian, a Graeco-Judaic, source, separate in time and character from the great mass of other evidence.

(*b*) It is not only the early date of Philo's writings, but also the peculiar character of his quotations which lends them their especial interest in our eyes. Scarcely any writer has ever made such an extensive use of the Pentateuch as Philo: and, most fortunately for us, he has made use of it in a way which affords, on the whole, a favourable opportunity for the comparison of those passages which he quotes from his Greek Bible with the various types of text that have come down to us. His manner of using the Old Testament Scriptures is much more closely allied to that of the writers of the New Testament than to that of Josephus. The great Jewish historian, who was a generation junior to Philo, is equally dependent in his writings upon the Scriptures of his people; but his method of using them is markedly different; he does not quote, he paraphrases. We can scarcely discern the outline of the Scriptural passages beneath the copious, and not always perspicuous, style of the 'Antiquities.' Josephus wrote for Gentile readers, rather than for Jews.

Philo himself follows this plan of paraphrasing, rather than of quoting, in such treatises as the *De Vita Mosis*, and in his disquisitions upon the Laws, e.g. *De Specialibus Legibus*. But in his strictly exegetical books (comprised in the first volume of Mangey's edition) he quotes largely and freely, often making extensive excerpts.

To this class belong *De Mundi Opificio*, *Sacr. Legum Allegoriae* (in three books), *De Cherubim*, *De Sacrificio Abelis et Caini*, *Quod deterius potiori insidiari soleat*, *De Posteritate Caini*, *De Gigantibus*, *Quod Deus sit immutabilis*, *De Agricultura Noe*,

De Plantatione Noe, *De Ebrietate*, *De Sobrietate*, *De Confusione Linguarum*; and the five treatises on Abraham, *De Migratione Abrahami*, *Quis Rerum Divinarum heres sit*, *De Congressu quaerendae eruditionis gratia*, *De Profugis*, *De Mutatione Nominum*; and the two on dreams, *De Somniis*.

It is necessary to explain, though at no great length, Philo's attitude towards Scripture, and the chief causes of the variations in the text of his quotations from that of the Septuagint Version. The following is a brief outline of the discussion.

§ I. Philo's treatment of Holy Scripture.

(1) Scripture generally,
(2) The Pentateuch and Moses,
(3) The Pentateuch,
(4) Genesis,
(5) Exodus,
(6) Leviticus,
(7) Numbers,
(8) Deuteronomy,
(9) Joshua—Esther,
(10) Job, Psalms, Proverbs, Ecclesiastes, Song of Songs,
(11) Isaiah—Daniel, Minor Prophets,
(12) The Canon of Scripture,
(13) The Apocrypha.

§ II. Philo's Quotations, and their variations from the text of the Septuagint.

A. Variations arising from his method of teaching,
B. Variations arising from his disregard for verbal accuracy,
C. Variations reproducing differences of rendering and reading,
D. Variations due to errors in the existing text of Philo's works.

§ III. Note on Philo's formulae of quotation.

§ IV. Authorities employed in the present work.

§ I. Philo's treatment of Holy Scripture.

(1) Scripture generally.

Philo's opinion upon the sacred and inspired character of the Jewish Scriptures may be inferred from the terms by which he refers to them. It would be easy to multiply examples to an almost unlimited degree. The following are examples, selected almost at haphazard, of the commonest phrases employed by Philo.

"Holy Scriptures," e.g. παρ' ὃ καὶ ἐν ἱεραῖς γραφαῖς λέγεται (*Quis rerum div. heres*, § 32, i. 495).

"Holy Books," e.g. λέγεται δὲ ἐν ἱεραῖς βίβλοις (*Quod det. pot. insid.* § 44, i. 222).

"The Holy Writings," e.g. οὐδὲ ἐνησκήθης τοῖς ἱεροῖς γράμμασιν (*Legat. ad Caium*, § 29, ii. 574).

"The Holy Word," e.g. ὡς ὁ ἱερὸς λόγος φησίν (*De Ebriet.* § 36, i. 380).

"The Divine Word," e.g. διό φησι καὶ ὁ θεῖος λόγος (*Leg. Allegor.* iii. § 3, i. 89).

"The Prophetic Word," e.g. ἀποσεμνύνειν ἔοικεν ὁ προφητικὸς λόγος (*De Plantat. Noe*, § 28, i. 347).

"The Oracle," e.g. τὸ δὲ λόγιόν ἐστι τοιόνδε (*De Agricult.* § 29, i. 319).

"The Utterance of the Oracle," e.g. μαρτυρήσει δὲ τὸ χρησθὲν λόγιον (*Quod det. pot. insid.* § 14, i. 200).

"The Inspired Oracle," e.g. μαρτυρεῖ δὲ καὶ τὸ θεσπισθὲν λόγιον (*De Somn.* i. § 40, i. 655).

"The Prophetic Utterance," e.g. φησὶν ὁ χρησμός (*De Praem. et Poen.* § 17, ii. 423).

"The Prophetic Utterances," e.g. ὡς δηλοῦσιν οἱ χρησμοί (*De Confus. Ling.* § 38, i. 435).

"Holy oracles the most truthful witnesses," οἱ ἀψευδέστατοι μάρτυρες ἱεροὶ χρησμοί (*De Somn.* ii. § 32, i. 687).

(2) The Pentateuch and Moses.

The great mass of Philo's quotations, as the present work most clearly shows, were drawn from the Pentateuch. To the Pentateuch Philo ascribes the highest degree of Divine authority, and in honour of Moses, as the writer of the Sacred Books and as the prophet-founder of the Israelite Law, he lavishes every variety of eulogy. The following are examples.

"The laws are not the fruit of men's invention, but very oracles of God": *ἐπειδὴ γὰρ ἔδει πίστιν ἐγγενέσθαι ταῖς διανοίαις περὶ τοῦ μὴ εὑρήματα ἀνθρώπου τοὺς νόμους, ἀλλὰ θεοῦ χρησμοὺς σαφεστάτους εἶναι* (*De Decem Orac.* § 4, ii. 182).

"Moses combined all the virtues; without them he could not have written the Holy Books under the Divine direction": *μέγα μὲν οὖν, εἴ τῳ καὶ ἕν τι τῶν λεχθέντων λαβεῖν ἐγένετο, θαυμαστὸν δέ, ὡς ἔοικε, τούτων ἄθροον περιδράξασθαι δυνηθῆναι, οὗ μόνος Μωσῆς ἐφικέσθαι δοκεῖ, τρανώσας εὖ μάλα τὰς εἰρημένας ἀρετὰς ἐν οἷς διετάξατο. Συνίσασι δὲ οἱ ταῖς ἱεραῖς βίβλοις ἐντυγχάνοντες, ἃς οὐκ ἄν, εἰ μὴ τοιοῦτος ἐπεφύκει, συνέγραψεν ὑφηγησαμένου θεοῦ* (*De Vita Mosis*, ii. § 2, ii. 136).

"He (Moses) was the best of all law-givers, and his laws the best, being divine." *Ὅτι δὲ αὐτός τε νομοθετῶν ἄριστος τῶν πανταχοῦ πάντων ὅσοι παρ' Ἕλλησιν ἢ βαρβάροις ἐγένοντο, καὶ οἱ νόμοι κάλλιστοι καὶ ὡς ἀληθῶς θεῖοι, μηδὲν ὧν χρὴ παραλιπόντες, ἐναργεστάτη πίστις ἥδε* (*De Vita Mosis*, ii. § 3, ii. 136).

"All that is contained in the Holy Books consists of Divine Oracles communicated through Moses": *οὐκ ἀγνοῶ μὲν οὖν, ὡς πάντα εἰσὶ χρησμοί, ὅσα ἐν ταῖς ἱεραῖς βίβλοις ἀναγέγραπται, χρησθέντες δι' αὐτοῦ* [sc. *Μωϋσέως*] (*De Vita Mosis*, iii. § 23, ii. 163).

Moses is addressed as "prophet": *διὰ τί τὸν ἄνθρωπον, ὦ προφῆτα, οὔκ ἐστι καλὸν εἶναι μόνον;* (*Leg. Allegor.* ii. § 1, i. 66).

He is the personification of "the word of prophecy": *καὶ Μωϋσῆς δέ, ὁ προφητικὸς λόγος, φησίν* (*Leg. Allegor.* iii. § 14, i. 95).

He is "the prophet word": *ὁ προφήτης λόγος, ὄνομα Μωϋσῆς* (*De Congr. Erud. grat.* § 30, i. 543).

He is the "hierophant," or "presiding priest": εὔχεται γὰρ Μωϋσῆς ὁ ἱεροφάντης (*Quod Deus immutab.* § 34, i. 296).

He is the "hierophant and prophet": διδάσκεται δὲ ὑπὸ τοῦ ἱεροφάντου καὶ προφήτου Μωϋσέως (*Leg. Allegor.* iii. § 60, i. 121).

He is "the hierophant of sacred rites and the teacher of divine things": γίνεται δ' οὐ μόνον μύστης, ἀλλὰ καὶ ἱεροφάντης ὀργίων καὶ διδάσκαλος θείων, ἃ τοῖς ὦτα κεκαθαρμένοις ὑφηγήσεται (*De Gigant.* § 12, i. 270).

He is "the steward and protector of the sacred rites of the Eternal": τοιγαροῦν Μωϋσῆς ὁ ταμίας καὶ φύλαξ τῶν τοῦ ὄντος ὀργίων (*De Plantat. Noe,* § 6, i. 333).

He is "the hierophant and the best beloved of God": εἰς ἅπερ ἀπιδὼν ὁ ἱεροφάντης καὶ θεοφιλέστατος Μωσῆς ἱκετεύει τὸν θεόν (*De Monarch.* i. § 6, ii. 218).

He gave the laws by the spirit of prophecy: πρὸς ἅπερ ἀπιδὼν ὁ τοὺς νόμους ἡμῖν προφητεύσας ἄνεσιν ἐκήρυξε τῇ χώρᾳ (*De Septenar.* § 12, ii. 289).

He is "the all-wise," e.g. παρὰ Μωϋσεῖ τῷ πανσόφῳ (*De Abrahamo,* § 2, ii. 3).

He is "the wise law-giver of the Jews": ὁ σοφὸς τῶν Ἰουδαίων νομοθέτης (*Quod omnis probus liber,* § 10, ii. 456).

He is "the omnipotent," e.g. ὁ πάντα μέγας Μωσῆς (*De Septenar.* § 5, ii. 280).

He is "the most holy": προσηκόντως οὖν ὁ ἱερώτατος Μωϋσῆς τότε φθείρεσθαι τὴν γῆν εἶπεν (*Quod Deus immutab.* § 30, i. 293).

He is "the most perfect": καθάπερ Μωϋσῆν τὸν τελειότατον (*De Ebriet.* § 23, i. 371).

He is "the divine": ὁ θεολόγος Μωσῆς (*De Praem. et Poen.* § 9, ii. 416).

His writing is "most holy": κατὰ τὸ ἱερώτατον Μωϋσέως γράμμα τοῦτο (*ibid.* § 2, i. 273).

He is "the most holy law-giver," e.g. ὁ ἱερώτατος νομοθέτης (*De Monarch.* i. § 1, ii. 213).

The word of the most holy Moses is the surest confirmation of

truth: παρέξω δὲ τῶν λεγομένων ἐγγυητὴν ἀξιόχρεων τὸν ἱερώτατον Μωϋσῆν (*De Cherub.* § 13, i. 147).

He as "the friend of God" is absolutely trustworthy: ὁ ὅρκος γὰρ πίστεως ἕνεκα παραλαμβάνεται, πιστὸς δὲ μόνος ὁ θεός, καὶ εἴ τις φίλος θεῷ, καθάπερ Μωϋσῆς λέγεται (*Leg. Allegor.* iii. § 72, i. 128).

He is "the most favoured of God," e.g. Μωϋσῆς ὁ θεοφιλέστατος (*De Migrat. Abrah.* § 12, i. 446).

(3) The Pentateuch.

Philo speaks repeatedly of the Pentateuch as "the Legislation," ἡ νομοθεσία.

E.g. Καὶν δὲ ὁ ἀναιδὴς καὶ ἀδελφοκτόνος οὐδαμοῦ τῆς νομοθεσίας ἀποθνήσκων εὑρίσκεται (*De Profug.* § 11, i. 555).

Ὡς καὶ ἐναρχόμενος τῆς νομοθεσίας ἐδήλωσεν, εἰπών· Καὶ ἐποίησεν ὁ θεὸς κ.τ.λ. (*Leg. Allegor.* iii. § 31, i. 106).

Πολλαχοῦ τῆς νομοθεσίας (*De Cherub.* § 26, i. 154; *De Plantat. Noe*, § 28, i. 347).

Ἐν ἀρχῇ τῆς νομοθεσίας μετὰ τὴν κοσμοποιίαν (*De Profug.* § 32, i. 573).

But in one passage the book of Joshua appears to be included in "The Legislation," *De Migrat. Abrah.* § 32, i. 464, ἐάν που τῆς νομοθεσίας λέγηται, quoting Josh. ii. 11.

Philo sometimes refers to the whole Pentateuch as "The Law," ὁ νόμος, e.g. Λέγει ὁ νόμος, ὅτι ὤφθη ὁ θεὸς αὐτῷ, Gen. xii. 7 quoted in *Quod det. pot. insid.* § 44, i. 221. Συμποδίσας, ὥς φησιν ὁ νόμος, Gen. xxii. 9 quoted in *Quod Deus immutab.* § 1, i. 273. Ὁ γὰρ νόμος φησίν, ὅτι διὰ τῆς μήτρας ἐξεκέντησε τὴν γυναῖκα, Num. xxv. 8—11 quoted in *De Posterit. Caini*, § 54, i. 261. Λέγει οὖν ὁ νόμος ὅτι παραβιασάμενοί τινες ἀνέβησαν ἐπὶ τὸ ὄρος, Deut. i. 43 quoted in *Quod Deus immutab.* § 22, i. 287. Μαρτὺς δὲ ὁ νόμος ἐν ᾠδῇ μείζονι, Deut. xxxii. 15 quoted in *De Posterit. Caini*, § 35, i. 248.

The expression "The Laws," οἱ νόμοι, appears also to stand for the Pentateuch in ἀναγέγραπταί τις ἐν τοῖς νόμοις τῶν ἀρχηγετῶν καὶ ἐπὶ σοφίᾳ μάλιστα θαυμασθέντων, *De Spec. Legg.* § 1, ii. 271,

where the reference is to Jacob. See also the passage quoted below, under "(4) Genesis," from *De Abrahamo*.

In the *De Vita Mosis*, ii. § 8, ii. 141, "Philo divides the Pentateuch first into history and law (commands and prohibitions); and then subdivides the history into the account of creation and τὸ γενεαλογικόν, of which, he says, part refers to the punishment of the impious, part to the honour of the righteous. That is, he includes under τὸ γενεαλογικόν all the primitive human history in the Pentateuch, without special reference to the contained genealogies[1]." The passage is as follows:

Τούτων [τῶν βίβλων] τοίνυν τὸ μέν ἐστιν ἱστορικὸν μέρος, τὸ δὲ περὶ τὰς προστάξεις καὶ ἀπαγορεύσεις, ὑπὲρ οὗ δεύτερον λέξομεν, τὸ πρότερον τῇ τάξει πρότερον ἀκριβώσαντες. Ἔστιν οὖν τοῦ ἱστορικοῦ τὸ μὲν περὶ τῆς τοῦ κόσμου γενέσεως, τὸ δὲ γενεαλογικόν· τοῦ δὲ γενεαλογικοῦ τὸ μὲν περὶ κολάσεως ἀσεβῶν, τὸ δὲ αὖ περὶ τιμῆς δικαίων.

(4) Genesis.

Philo refers to 'Genesis' by its Greek name, e.g. διὸ καὶ ἐν Γενέσει λέγεται· Πηγὴ δ' ἀνέβαινεν, κ.τ.λ. (*De Posterit. Caini*, § 37, i. 249).

Τῶν ἱερῶν νόμων ἐν πέντε βίβλοις ἀναγραφέντων ἡ πρώτη καλεῖται καὶ ἐπιγράφεται Γένεσις, ἀπὸ τῆς τοῦ κόσμου γενέσεως, ἣν ἐν ἀρχῇ περιέχει, λαβοῦσα τὴν πρόσρησιν, καίτοι μυρίων ἄλλων ἐμφερομένων πραγμάτων (*De Abrahamo*, § 1, ii. 1).

Εἰσὶ δὲ πέντε ὧν τὴν πρώτην ἐπέγραψε Γένεσιν, ἐν ᾗ ἄρχεται τὸν τρόπον τοῦτον· Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν (*De Mundo*, § 8, ii. 610).

In one passage Philo, who is quoting Gen. iv. 7, instead of referring to Genesis, employs a periphrasis, i.e. "The Oracles uttered concerning the Origin (Genesis) of the Universe": τὸ παραπλήσιον καὶ ἐν τοῖς περὶ τῆς τοῦ παντὸς γενέσεως χρησθεῖσι λογίοις περιέχεται σημειωδέστερον (*De Sobriet.* § 10, i. 400).

[1] Hort's *Judaistic Christianity*, p. 136.

The opening section (Gen. i. 1—ii. 4) of the book is referred to under the title of "The Creation," ἡ κοσμοποιΐα, e.g. παρ' ὅ φησιν ἐν τῇ κοσμοποιΐᾳ· Πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος (*De Gigant.* § 5, i. 265, quoting Gen. i. 2).

Οὗ χάριν καὶ τῇ κατὰ τὸν ἱερώτατον Μωϋσῆν κοσμοποιΐᾳ πάσῃ τὸ τοῦ θεοῦ (Elohim) ὄνομα ἀναλαμβάνεται (*De Plantat. Noe*, § 20, i. 342).

Δηλώσει δὲ καὶ αὐτὸς ἐν τῷ τῆς κοσμοποιΐας ἐπιλόγῳ φάσκων· Καὶ κατέπαυσεν ὁ θεὸς κ.τ.λ. (*De Posterit. Caini*, § 18, i. 237). In this passage the reference is to Gen. ii. 2 ff.; and that the meaning of ἐν τῷ τῆς κοσμοποιΐας ἐπιλόγῳ is "in the closing words of the Creation Section[1]," hardly admits of question.

The section containing the account of the Fall and the Sentence pronounced by God upon Adam and Eve, is referred to under the title of "The Curses": λέγει γὰρ ἐν ταῖς ἀραῖς· Αὐτός σου τηρήσει κεφαλὴν κ.τ.λ. (*De Agricult.* § 24, i. 317).

[1] Dr Pick's statement on this is "It [Genesis] is also quoted by the name of "Account of the Creation" in *De Post. Caini*, § 18 and *De Gigantibus*, § 5. In the latter passages the κοσμοποιΐα evidently corresponds to ספר יצירה of Talmud, *Sanhedrin*, fol. 62, col. 2; *Jerus. Megilla*, ch. 7" ("*Philo's Canon of the O. T.*," by Rev. B. Pick, Ph.D., Journal of the Society of Biblical Lit. 1884). If Dr Pick had verified the references to *De Post. Caini*, and *De Gigantibus*, he could hardly have committed such a blunder as to affirm that κοσμοποιΐα was used in them as a name for the Book of Genesis. For, in the former passage, a quotation from Gen. ii. 2 is said to occur at the close of the Creation Narrative, ἐν τῷ ἐπιλόγῳ τῆς κοσμοποιΐας; and accordingly (unless Dr Pick has erroneously translated these words by "In the Account of the Creation") it ought to have been evident to him that ἡ κοσμοποιΐα implied not 'the book of Genesis,' but only 'the Creation Narrative.' In the second passage, it is said by Philo that the name θεὸς is the only Divine Name employed "in all the κοσμοποιΐα." Now κύριος, of course, occurs frequently throughout the book of Genesis, while θεός alone occurs in the opening section of the book. Moreover *De Profug.* § 32, i. 573, ἐν ἀρχῇ τῆς νομοθεσίας μετὰ τὴν κοσμοποιΐαν (referring to a quotation from Gen. ii. 6) furnishes an absolutely certain clue to the explanation of Philo's use of ἡ κοσμοποιΐα.

The theory then that Philo employed it as a title for the whole book of Genesis, rests on no foundation; and along with it must also disappear the identification of Philo's ἡ κοσμοποιΐα with the Talmudic *Sêpher Yetsîrah.*

(5) Exodus.

Philo in one passage states that Moses gave to this book the title of Ἐξαγωγή, and expressly commends the suitableness of the name: παγκάλως οὖν ὁ ἱεροφάντης μίαν τῆς νομοθεσίας ὅλην ἱερὰν βίβλον Ἐξαγωγὴν ἀνέγραψεν, οἰκεῖον ὄνομα εὑράμενος τοῖς περιεχομένοις χρησμοῖς (*De Migrat. Abrah.* § 3, i. 438).

Elsewhere however he refers to it by its familiar Greek name Ἔξοδος, e.g. λέγεται γοῦν ἐν Ἐξόδῳ· Κύριος πολεμήσει ὑπὲρ ἡμῶν (*Quis rerum div. heres*, § 4, i. 474, quoting Ex. xiv. 14); καὶ ἐν Ἐξόδῳ κατὰ τὴν ἐκκλησίαν, τὸ γὰρ ὄρος, φησί, τὸ Σινᾶ ἐκαπνίζετο, (*ibid.* § 51, i. 509, quoting Ex. xix. 18); τοῖς γὰρ υἱοῖς Ἰσραὴλ φῶς ἦν ἐν πᾶσιν οἷς κατεγίνοντο, φησὶν ἐν Ἐξόδῳ (*De Somn.* i. § 19, i. 638 quoting Ex. x. 23).

Special portions of the book are referred to by titles which had probably become popularly associated with particular sections. Thus the section containing the narrative of the Burning Bush is referred to, as in the Gospels, by the name of "The Bush": τοῦτον τὸν τρόπον ἐπὶ τῆς βάτου Μωϋσῆς ἀνακαλεῖται κ.τ.λ. (*De Somn.* i. § 34, i. 650, where Ex. iii. 4 is quoted).

Similarly the Song of Moses (Ex. xv.) is quoted as "The Song": Διὰ τοῦτο καὶ Μωϋσῆς ἐν τῷ ᾄσματι ὑμνεῖ τὸν θεόν, ὅτι ἵππον καὶ ἀναβάτην ἔῤῥιψεν εἰς θάλασσαν (*Leg. Allegor.* ii. § 25, i. 85).

The passage (Ex. xix.) describing the assembling of the people at Mt Sinai is possibly quoted as "The Congregation," ἡ ἐκκλησία, in *Quis rer. div. heres*, § 51, i. 509.

From another passage we might infer that the legislation of Ex. xxiii. was known as "The Prohibitions": καὶ Μωϋσῆς μέντοι φησὶν ἐν τοῖς ἀπαγορευτικοῖς· Οὐ παραδέξῃ ἀκοὴν ματαίαν (*De Confus. Ling.* § 27, i. 426).

(6) Leviticus.

Philo refers to this book by its familiar Greek title, e.g. παραινεῖ μέντοι ὁ ἱερὸς λόγος ἐν Λευιτικῷ (*Leg. Allegor.* ii. § 26, i. 85, quoting Lev. xi. 22); καὶ ἐν τῷ Λευιτικῷ κατὰ τὴν τῶν ἱερέων

τελείωσιν (*Quis rerum div. heres*, § 51, i. 509, quoting Lev. ix.); λέγεται γὰρ ἐν Λευιτικῇ βίβλῳ· Ἀνεκάλεσε Μωϋσῆν (*De Plantat. Noe*, § 6, i. 333, quoting Lev. i. 1, though referring probably to Ex. xix. 20).

Levitical laws are referred to by appropriate headings, e.g. "The law of Leprosy": διὰ τοῦτο τῷ νόμῳ τῆς λέπρας......διείρηται (*Quod det. pot. insid.* § 6, i. 194, quoting Lev. xiv. 36); διὰ τοῦτο μέντοι καὶ ἐν τῷ νόμῳ τῆς λέπρας ὁ μέγας πάντα Μωϋσῆς κ.τ.λ. (*De Sobriet.* § 10, i. 400, quoting Lev. xiii. 12).

'The law of Jubile' is quoted as if included among "The Admonitions," a term often applied to Deuteronomic passages: λέγεται γὰρ ἐν τοῖς προτρεπτικοῖς· Οὐ σπερεῖτε κ.τ.λ. (*De Profug.* § 31, i. 571, quoting Lev. xxv. 11).

(7) Numbers.

Philo does not appear to refer to this book as a whole by any distinctive title. But he alludes to certain sections in it by headings descriptive of their contents: e.g. "The suspected Woman": διὰ τοῦτο ἐπὶ τῆς ὑπονοηθείσης διεφθάρθαι ψυχῆς φησιν (*Leg. Allegor.* iii. § 51, i. 116, quoting Num. v. 27); "The great Vow": διὰ τοῦτο ἐπὶ τοῦ τὴν μεγαλὴν εὐχὴν εὐξαμένου φησίν (*Leg. Allegor.* i. § 8, i. 46, quoting Num. vi. 9); "The Prayer of Moses": παρ' ὃ καὶ Μωϋσῆς εὐχόμενός φησιν (*De Posterit. Caini*, § 19, i. 238, quoting Num. xxvii. 16).

(8) Deuteronomy.

Philo quotes this book by its familiar Greek name, e.g. λέγει δὲ καὶ ἐν Δευτερονομίῳ (*Leg. Allegor.* iii. § 61, i. 121, quoting Deut. viii. 3); καὶ λόγιόν ἐστι τοιοῦτον ἀναγεγραμμένον ἐν Δευτερονομίῳ (*Quod Deus immutab.* § 10, i. 280, quoting Deut. xxx. 15).

He also refers to it as "The Appendix to the Laws," ἡ ἐπινομίς: e.g. καὶ ἐν Ἐπινομίδι· οὐκ ἔσται ἐν μαρσιππίῳ σου κ.τ.λ. (*Quis rerum div. heres*, § 33, i. 495, quoting Deut. xxv. 13); ἐν ταῖς Ἐπινομίδι γραφείσαις ἀραῖς διαμέμνηται (*ibid.* § 51, i. 509,

quoting Deut. xxviii. 28). Cf. κελεύει τὴν ἐπινομίδα γράψαι αὐτοχειρίᾳ, κεφαλαιώδη τύπον περιέχουσαν ἁπάντων τῶν νόμων (*De Justit.* § 4, ii. 363).

He quotes from Deuteronomy under the title of "The Admonitions," τὰ προτρεπτικά: καὶ ἐν τοῖς προτρεπτικοῖς μέντοι παραινεῖ (*De Agricult.* § 39, i. 327, quoting Deut. viii. 18); ἀναγέγραπται καὶ τοῦτο ἐν τοῖς προτρεπτικοῖς (*De Profug.* § 25, i. 566, quoting Deut. iv. 29). Cf. *De Mutat. Nomin.* § 41, i. 614, quoting Deut. xxx. 12; *De Fortitud.* § 8, ii. 483, quoting Deut. xxviii. 1.

Another title, found in Philo's works, is "The Exhortations," αἱ παραινέσεις: διὸ παγκάλως ἐν ταῖς παραινέσεσι Μωσῆς φησιν (*De Concupisc.* § 11, ii. 357, quoting Deut. xii. 8).

The section containing the great denunciation (chaps. xxvii. xxviii.) is cited under the heading of "The Curses," αἱ ἀραί: φησὶ δὲ Μωϋσῆς ἐν ταῖς ἀραῖς (*Leg. Allegor.* iii. § 35, i. 109, quoting Deut. xxvii. 17); διὰ τοῦτο ἐν ταῖς ἀραῖς γέγραπται (*De Posterit. Caini*, § 8, i. 230, quoting Deut. xxviii. 65). Cf. *Quis rerum div. heres*, § 51, i. 509, quoted above.

The exhortation, in chap. xxx., setting before the people the choice between the blessing and the curse, is referred to as "The holy directions," κατὰ τὰς ἱερὰς ὑφηγήσεις (*De Congr. Erud. grat.* § 24, i. 538, quoting Deut. xxx. 20).

"The song of Moses," contained in Deut. xxxii., is frequently referred to under the title of "the great," or "the greater Song," by which probably it was distinguished from that in Ex. xv.: ὡς ἐν μεγάλῃ φησὶν ᾠδῇ (*Leg. Allegor.* iii. § 34, i. 108, quoting Deut. xxxii. 34); μάρτυς δὲ ὁ νόμος ἐν ᾠδῇ μείζονι (*De Posterit. Caini*, § 35, i. 248, quoting Deut. xxxii. 15); λέγει γὰρ Μωϋσῆς ἐν ᾠδῇ τῇ μείζονι (*De Mutat. Nomin.* § 34, i. 606, quoting Deut. xxxii. 4).

The section containing the Blessings pronounced upon the tribes (chap. xxxiii.) is referred to by the name of "The Blessings": διὸ καὶ ὁ Μωϋσῆς ἐν ταῖς εὐλογίαις (*Quod det. pot. insid.* § 19, i. 204, quoting Deut. xxxiii. 9; cf. *De Mutat. Nomin.* § 36, i. 608).

(9) Joshua.

This book is only twice directly quoted by Philo. In one of these passages, where he quotes Josh. i. 5, he does not refer to the book by any distinctive title; but he leaves the reader without any doubt that he regarded the book as part of the inspired Scriptures: *διόπερ λόγιον τοῦ ἵλεω θεοῦ, μεστὸν ἡμερότητος, ἐλπίδας χρηστὰς ὑπόγραφον τοῖς παιδείας ἐρασταῖς, ἀνῄρηται τοιόνδε* (*De Confus. Ling.* § 32, i. 430). In the other passage, where Philo quotes Josh. ii. 11, he implies that the quotation is taken from the Pentateuch, probably through a slip of the memory: *διὸ καὶ ἐάν που τῆς νομοθεσίας λέγεται κ.τ.λ.* (*De Migrat. Abrah.* § 32, i. 464).

The praises of Joshua are recorded in *De Humanit.* § 2, ii. 384, without reference however to the book.

Judges.

In referring to this book, Philo, instead of calling it the book of Judges (*κριταί*), calls it "the book of Judgments" (*ἡ τῶν κριμάτων βίβλος*): *καὶ τὸν πύργον* (Phanuel) *οὗ τοὔνομα ἐν τῇ τῶν κριμάτων ἀναγραφομένῃ βίβλῳ δεδήλωται* (*De Confus. Ling.* § 26, i. 424, quoting Judg. viii. 9). He does not mention any opinion as to authorship, and introduces his quotation with his usual formula *φησίν*. We are hardly justified in assuming that Philo intended Moses as the subject of *φησίν*, and regarded him as the author of Judges[1]. Moses is doubtless often spoken of by Philo as if he were the personification of the Inspired Word; but we cannot safely extend this idea beyond the range of the Pentateuch. All we can say is that *φησίν*, used in this quotation from Judges, refers either to the unknown writer of this book, or to the personification of Holy Scripture. In either case the manner of the reference, by the formula *φησίν*, and by the mention of the name of the book, makes it probable that in Philo's mind it was associated with the Jewish Scriptures.

[1] So Dr Pick, *Journal of Bibl. Lit.*, *loc. cit.*

RUTH.

Philo makes no reference to the Book of Ruth.

1, 2 SAMUEL and 1, 2 KINGS.

These four books were probably known to Philo by the name under which they appear in the Septuagint Version, "The Kingdoms" Books i—iv., αἱ βασιλεῖαι, α', β', γ', δ'.

The books of Samuel are referred to as "The Kingdoms": λέγει γὰρ ἐν τῇ πρώτῃ τῶν βασιλειῶν αὕτη τὸν τρόπον τοῦτον (*Quod Deus immutab.* § 2, i. 273, quoting 1 Sam. i. 28). Philo regards them as Holy Scripture; and cites them as 'The holy word,' ὁ ἱερὸς λόγος, e.g. *De Ebriet.* § 36, i. 380, and as 'The Oracle,' τὸ λόγιον (*De Migrat. Abrah.* § 36, i. 467).

The books of Kings are referred to as "The Kingdoms": ἡ ἐν ταῖς βασιλείαις ἐντυγχάνουσα τῷ προφήτῃ γυνή (*Quod Deus immutab.* § 29, i. 293, quoting 1 Kings xvii. 10).

1, 2 CHRONICLES.

A citation from 1 Chron. vii. 14, prefaced by the formula λέγεται γάρ, occurs in *De Congr. Erud. grat.* § 8, i. 525. Other passages also may possibly be found in which there is some verbal correspondence between the contents of these books and the words of Philo. But 1 and 2 Chronicles are nowhere in his writings quoted by name; neither can we have any certainty that he regarded them as Holy Scripture, although it seems natural to assume that he would have classed them with Ezra and Nehemiah.

EZRA AND NEHEMIAH.

Philo has one passage in which he seems to refer to the book of Ezra, and to class it among "the royal books," βασιλικαὶ βίβλοι: ἄγαμαι καὶ τῶν ἐν βασιλικαῖς βίβλοις ἱεροφαντηθέντων, καθ' ἃς οἱ πολλαῖς γενεαῖς ὕστερον ἀκμάσαντες, καὶ βιώσαντες ὑπαιτίως, υἱοὶ τοῦ τὸν θεὸν ὑμνήσαντος Δαβὶδ ἀναγράφονται (*De Confus. Ling.* § 28, i. 427, quoting Ezra viii. 2), cf. Neh. iii. 10, x. 4, 1 Chron.

iii. 22. It will be observed from the expression ἱεροφαντηθέντων, that Philo is evidently intending to refer to writings of inspired origin. Further, it must be noticed that he speaks, not of βίβλοι βασίλειοι, but of βίβλοι βασιλικαί. He does not therefore seem to class the books, to which he is referring, with Samuel and Kings. He seems to indicate a separate group. Ezra, from which the mention of the Sons of David is taken, is most probably intended; and with Ezra Nehemiah was universally reckoned. Hornemann (*Observat. ad Illustr. Doctrin. de Can. V. T. ex Philone*, p. 46) is of opinion, that Ruth, as containing the genealogy, should perhaps be also ranked in Philo's category of "royal books."

He also suggests that Philo is quoting from Neh. x. 38 in *De Mutat. Nomin.* § 1, i. 578. Ἔστι δὲ καὶ Λευιτικῆς φυλῆς ἱερεῦσιν ἀπαρχὴ διδομένη· δεκάτας γὰρ λαβόντες ἀπὸ τούτων, ὡς ἂν ἀπ' οἰκείων καρπῶν, ἑτέρας ἀπάρχονται, ἑκατὸν λόγον περιεχούσας· καὶ προκοπῆς μὲν γὰρ δεκάς, ἑκατοντὰς δὲ τελειότητος σύμβολον.

Esther.

Philo makes no reference to the Book of Esther.

(10) Job.

This book is only once expressly quoted by Philo with the formula, "as saith Job," ὡς ὁ Ἰώβ φησι (*De Mutat. Nomin.* § 6, i. 585, quoting Job. xiv. 4). There is no reason to doubt that the Book of Job was generally included, in Philo's time, in the Hebrew Canon of Scripture. But the obscurities of language in the Greek translation may well have hindered its acceptance, or retarded its circulation, among Greek-speaking Jews.

Psalms.

Philo refers to the Psalter in a variety of ways, expressing or implying his belief in their inspired origin. In one passage we read that the writer of a Psalm is "a prophet in whom it is right to put faith": προφήτης, ᾧ καλὸν πιστεύειν, ὁ τὰς ὑμνῳδίας ἀναγράψας

(*De Agricult.* § 12, i. 308, quoting Ps. xxiii.). Elsewhere the authorship of a Psalm is ascribed to "one of the friends of Moses," who composed a prayer in verse: καθ' ἃ καὶ τῶν Μωϋσέως γνωρίμων τις ἐν ὕμνοις εὐχόμενος εἶπεν (*De Confus. Ling.* § 11, i. 410). In another passage Philo calls the Psalmist "the colleague of Moses," ὁ τοῦ Μωϋσέως θιασώτης (*De Plantat. Noe*, § 9, i. 335, quoting Ps. xxxvi. 4); in another, "one of the companions of Moses," τις τῶν ἑταίρων Μωϋσέως (*De Somn.* ii. § 37, i. 691, quoting Ps. lxiv. 10). In some instances Philo merely refers to the writer as the Psalmist, ὁ ὑμνογράφος (*De Gigant.* § 4, i. 264, quoting Ps. lxxvii. 49), ὁ ὑμνῳδός (*Quod Deus immutab.* § 16, i. 284, quoting Ps. c. 1). But elsewhere he quotes a Psalm as the work of "a prophet," τις προφήτης ἀνήρ (*Quis rer. div. heres*, § 58, i. 515, quoting Ps. lxxxiii. 11), or of "the divinely inspired man," ὁ θεσπέσιος ἀνήρ (*De Plantat. Noe*, § 7, i. 334, quoting Ps. xciii. 9).

In one passage, preserved in the Armenian, the Psalter is referred to under the name of 'the Law': "Non legisti in lege," *De Jona*, § 44, A. ii. 605, quoting Ps. ci. 26. Compare John x. 34, xv. 25.

PROVERBS.

Philo refers to this book by its familiar Greek title of "Proverbs," παροιμίαι: εὖ μοι δοκεῖ καὶ ἐν παροιμίαις εἰρῆσθαι (*De Ebriet.* § 20, i. 369, quoting Prov. iii. 4); "quod et in Proverbiis dictum est" (*Quaestt. et Sol. in Gen. Serm.* iv. § 129, A. ii. 344, quoting Prov. xix. 11).

He ascribes the language of Prov. viii. 22 to the writings of "one who belonged to the divine company" (of the prophets), παρά τινι τῶν ἐκ τοῦ θείου χοροῦ (*De Ebriet.* § 8, i. 362); and elsewhere quoting from the book, he says the author was 'one of the company of Moses, by name the Peaceful One, who in his native tongue is called Solomon': ἐνθένδε δέ μοι δοκεῖ τις τῶν φοιτητῶν Μωϋσέως, ὄνομα εἰρηνικός, ὃς πατρίῳ γλώσσῃ Σαλομὼν καλεῖται, φάναι (*De Congr. Erud. grat.* § 31, i. 544).

Ecclesiastes.

Philo nowhere cites this book by name, nor does he quote from it. It cannot be admitted that there is any clear case of allusion to Ecclesiastes in Philo's writings.

Hornemann (*ut supra*, p. 56) is doubtful whether there is not an allusion to Eccles. xii. 7 in *De Abrahamo*, § 44, ii. 37, *τὸ πενθεῖν ἐπὶ πλέον, ὡς ἔοικεν, ἀλλότριον ἡγησάμενος σοφίας, ὑφ' ἧς ἀνεδιδάχθη τὸν θάνατον νομίζειν μὴ σβέσιν ψυχῆς, ἀλλὰ χωρισμὸν καὶ διάζευξιν ἀπὸ σώματος, ὅθεν ἦλθεν ἀπιούσης—ἦλθε δέ, ὡς ἐν τῇ κοσμοποιίᾳ δεδήλωται, παρὰ θεοῦ.* But there is no sign here of a reference to *καὶ ἐπιστρέψῃ ὁ χοῦς ἐπὶ τὴν γῆν ὡς ἦν, καὶ τὸ πνεῦμα ἐπιστρέψῃ πρὸς τὸν θεὸν ὃς ἔδωκεν αὐτό.*

Song of Songs.

Philo makes no reference to this book.

(11) Isaiah.

Philo never refers to this book by name, but cites from it the inspired words of "one of the prophets of old time": *μαρτυρεῖ δέ μοί τις τῶν πάλαι προφητῶν, ὃς ἐπιθειάσας εἶπε* (*De Somn.* ii. § 26, i. 681, quoting Isai. v. 7). Elsewhere he quotes the book as expressing poetical thought in prophetic utterance: *Καθάπερ καὶ ἐν προφητικαῖς ᾄδεται ῥήσεσιν* (*De Mutat. Nomin.* § 31, i. 604, quoting Isai. xlviii. 22). Again he refers to it by the formula "as saith the prophet," *ᾗ φησὶν ὁ προφήτης* (*De Exsecrat.* § 7, ii. 434, quoting Isai. liv. 1).

Jeremiah.

Philo refers but three times to Jeremiah, but in a manner which shows unmistakably that he regarded the writings of Jeremiah as divinely inspired. He mentions that, though he had himself been initiated into "the mighty mysteries" in the writings of Moses, he had found in Jeremiah one who was not only one of the initiated, but was also a mighty 'hierophant,' and spake the divine oracle as if from out of the very presence of

God. Οὐ μόνον μύστης ἐστίν, ἀλλὰ καὶ ἱεροφάντης ἱκανός...Ὁ δέ, ἅτε τὰ πολλὰ ἐνθουσιῶν, χρησμόν τινα ἐξεῖπε ἐκ προσώπου τοῦ θεοῦ (*De Cherub.* § 14, i. 148, quoting Jer. iii. 4). Elsewhere Philo refers to him as a member of the company of the prophets who spoke under the overmastering influence of inspiration: τοῦ προφητικοῦ θιασώτης χοροῦ, ὃς καταπνευσθεὶς ἐνθουσιῶν ἀπεφθέγξατο (*De Confus. Ling.* § 12, i. 411, quoting Jer. xv. 10).

Lamentations.

This book does not seem to be referred to by Philo. But as in the Greek Bibles it is found appended to Jeremiah, this omission is no sufficient reason for supposing that it was unknown to Philo.

Ezekiel.

Philo nowhere mentions the writing of this prophet. Nor is there any satisfactory evidence that he alludes to its contents. Hornemann (*ut supr.*, p. 58) thinks that the language of Ezek. xliv. 22 must have been present to Philo's mind, when he described the regulations for the marriages of the High Priest and the Priests. These appear to contain additions to the Levitical Law of Lev. xxi. 13, 14; but it is far from being clear that the additions are derived from the words of Ezekiel. It is more probable that they represent the traditional development of priestly custom. The language of Ezekiel, whose code permits the priest to marry a widow, provided she be of priestly descent, differs from that of Philo. The latter expressly states that the priests (but not the High Priest) might marry the daughters of those who were not priests, and widows, whose husbands were dead, "widows in deed." Philo does not mention the restriction laid down by Ezekiel, that, if a priest married a widow, she was to be of priestly extraction. Τοῖς δὲ κατὰ μέρος ἱερεῦσι τὰ μὲν ἄλλα περὶ γάμων διατέτακται ταὐτὰ ἃ καὶ τοῖς τὴν μεγίστην ἔχουσιν ἱερωσύνην. Ἐφίεται δὲ οὐ μόνον παρθένους, ἀλλὰ καὶ χήρας, οὐ πάσας, ἀλλ' ὧν τετελευτήκασιν ἄνδρες μετὰ ἀδείας ἄγεσθαι......Πρὸς δὲ τούτῳ

καὶ τὸ γένος ἠκρίβωσε τῶν μελλουσῶν γαμεῖσθαι, προστάξας τῷ μὲν ἀρχιερεῖ μνᾶσθαι μὴ μόνον παρθένον γυναῖκα, ἀλλὰ καὶ ἱέρειαν ἐξ ἱερέων......'Επετράπη δὲ τοῖς ἄλλοις καὶ μὴ ἱερέων γαμεῖν θυγατέρας (*De Monarch.* ii. §§ 10, 11, ii. 229). On the other hand Ezekiel's words are *παρθένον ἐκ τοῦ σπέρματος 'Ισραήλ, καὶ χήρα ἐὰν γένηται ἐξ ἱερέων, λήψονται* (Ezek. xliv. 22). Upon a question of religious custom, where he could rely upon contemporary tradition, Philo's important variation from Ezekiel tells strongly against the view that he is alluding to the prophet's words. It will be observed also that there is no verbal correspondence between Philo and Ezekiel.

Daniel.

There is no allusion to the Book of Daniel in the writings of Philo.

The Minor Prophets.

Philo refers to Hosea, although not by name; he quotes him as "one of the prophets": *παρά τινι τῶν προφητῶν* (*De Plantat. Noe*, § 33, i. 350, quoting Hos. xiv. 9). He cites a passage from Zechariah, and calls the writer "one of the companions of Moses": *τῶν Μωϋσέως ἑταίρων τινός* (*De Confus. Ling.* § 14, i. 414, quoting Zech. vi. 12). As there is no doubt that the Twelve Minor Prophets were regarded as a single work (cf. Ecclus. xlix. 10), these references are sufficient to show that Philo regarded the Minor Prophets as part of the inspired Scripture.

(12) The Canon of Scripture.

The books of the Old Testament to which Philo apparently makes no reference are Ruth, Esther, Ecclesiastes, Song of Songs, Lamentations, Ezekiel, Daniel. Of these it may safely be assumed that Ruth and Lamentations were, in Philo's time, already united to Judges and Jeremiah in the Greek Scriptures; while the position of Ezekiel in Ecclus. xlix. 8, between Jeremiah and the Minor Prophets, guarantees its Canonicity two centuries before Philo.

Respecting the remainder, we should not be justified in pressing the argument 'e silentio' so far as to affirm, that Philo could not have ranked them with Holy Scripture, since otherwise he would have quoted them.

It is abundantly clear that to Philo the Pentateuch was a Bible within a Bible, and that he only occasionally referred to other books whose sanctity he acknowledged, as opportunity chanced to present itself. There are two reasons which, whether considered separately or in conjunction, may be said in a measure to account for Philo's silence in respect of these four books. (1) In the 1st century A.D. some of the books of the Hagiographa were probably not yet accepted by *all* Jews as worthy to be ranked among the Holy Scriptures[1]. (2) Some of the books of the Hebrew Scriptures were translated into Greek much later than others; and the problems of the Greek text in e.g. Daniel and Esther show that there was often a considerable difference between the text of rival Greek versions, which fact must be considered to be incompatible with the early recognition of their sacred authority among the Jews of the Dispersion.

It must be remembered that the mere citation of a book is not the same as the recognition of its Divine Inspiration. In the case of the books of Judges and Job, Philo quotes from them, but it is not strictly accurate to say that he definitively acknowledges their position as inspired Scripture. The evidence does not permit us to go so far. At the same time it is practically impossible that a book like Judges, included, as it was, among the 'Prophets' of the Hebrew Canon of Scripture, should have been rejected by Philo; and exceedingly unlikely, that Job, one of the most important of the poetical Hagiographa, should not have ranked in his estimation as Scripture. While we may feel convinced that these books were in Philo's Scripture, the evidence does not amount to actual demonstration.

The case is different with Esther, Ecclesiastes, Song of Songs, and Daniel, which seem to have been among the latest

[1] Cf. *Canon of the Old Testament*, chap. vii., Macmillan, ed. 2, 1895.

books to be received into the Sacred Canon. It may indeed be said of any one of them, as might, perhaps, be said of the book of Ezekiel, that they did not furnish Philo with suitable material for quotation, or that Philo was for some reason not so close a student of these books.

But another explanation is possible. In the case of all four of these books, there is good ground for supposing that their Canonicity had not been fully recognised in Egypt in the lifetime of Philo. And while, in view of other evidence, we may claim that the Canonicity of Daniel was probably generally established in Palestine in the 1st cent. B.C., and possibly also that of Ecclesiastes, we have not the right to make the same plea for the recognition of Esther and the Song of Songs.

(13) THE APOCRYPHA.

Philo makes no quotations from the Apocrypha; and he gives not the slightest ground for the supposition that the Jews of Alexandria, in his time, were disposed to accept any of the books of the Apocrypha in their Canon of Holy Scripture. That there are occasional instances of correspondence in subject-matter and in phraseology between Philo and the books of the Apocrypha, in particular the Sapiential books, no one will dispute. But it is very doubtful whether the instances contain actual allusions to the Apocryphal writings. It is more probable that the use of similar terms arises merely from the discussion of similar topics. The phraseology of Philo helps to illustrate and explain that of the Apocrypha; and *vice versa*. More than this can hardly be affirmed with any confidence.

The following are some of the best instances:

Wisdom iii. 16 τέκνα δὲ μοιχῶν ἀτέλεστα ἔσται. Philo, *De Confus. Ling.* § 28, i. 426, τὸ τῆς ψυχῆς τέλος ἡδονῇ παραδόντες... τῶν ἐκ πόρνης ἀποκυηθέντων οὐδέν, ὥς γ' οἶμαι, διαφέροντες, οὓς ὁ νόμος ἐκκλησίας ἀπελήλακε θείας...· ὅτι καθάπερ περὶ πολλὰ τέλη πλανώμενοι....τὸν ἕνα ποιητὴν καὶ πατέρα τῶν ὅλων ἠγνόησαν. Both passages refer back to Deut. xxiii. 2. The coincidence that one

writer employs the adjective *ἀτέλεστα*, and the other the substantive *τέλος* (though with different significance), is probably only fortuitous; and yet is sufficiently striking to give colour to the suggestion of a direct allusion.

Wisdom vii. 1 *εἰμὶ μὲν κἀγὼ θνητὸς ἴσος ἅπασιν, καὶ γηγενοῦς ἀπόγονος πρωτοπλάστου.* Philo, *De Nobilitate*, § 3, ii. 439, *τοὺς ἐκ τοῦ γηγενοῦς φύντας τίς οὐκ ἂν εὐπατρίδας εἴποι;* the word *γηγενής* is used in both passages.

Wisdom vii. 26 *ἀπαύγασμα γάρ ἐστιν φωτὸς αἰδίου, καὶ ἔσοπτρον ἀκηλίδωτον τῆς τοῦ θεοῦ ἐνεργείας, καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ.* The description of *σοφία* may be illustrated by, but is clearly not quoted by, Philo in his description of the *λόγος* in *De Confus. Ling.* § 28, i. 427, *κατὰ τὸν πρωτόγονον αὐτοῦ λόγον, τὸν ἄγγελον πρεσβύτατον, ὡς ἀρχάγγελον πολυώνυμον ὑπάρχοντα· καὶ γὰρ ἀρχή, καὶ ὄνομα θεοῦ, καὶ λόγος, καὶ ὁ κατ' εἰκόνα ἄνθρωπος, καὶ ὁρῶν Ἰσραὴλ προσαγορεύεται.*

Wisdom vii. 19, 20. The subject of the preexistence of the soul which is here alluded to, may also be illustrated from Philo, *Leg. Allegor.* i. § 12, i. 49, *De Confus. Ling.* § 17, i. 416.

Ecclus. xlii. 15 *ἐν λόγοις κυρίου τὰ ἔργα αὐτοῦ.* Philo's language in *De Vita Mosis*, i. § 51, ii. 125 is a striking parallel; but there is no sign of a quotation: *Φθέγξεται τὸ παράπαν οὐδέν, ὃ μὴ τελειωθήσεται βεβαίως, ἐπεὶ ὁ λόγος ἔργον ἐστὶν αὐτῷ.*

Ecclus. xliv. 16 *Ἑνὼχ εὐηρέστησεν κυρίῳ καὶ μετετέθη.* Philo refers to the same passage, Gen. v. 24; but there is no allusion to the passage in Ecclus. when he adds *πρὸς δὲ τὸ βέλτιον ἡ μεταβολή, διότι προμηθείᾳ γίνεται θεοῦ* (*De Abrahamo*, § 3, ii. 4).

Ecclus. li. 10 (14) *ἐπεκαλεσάμην κύριον πατέρα κυρίου μου.* Philo makes no reference to this passage, when he compares the Logos to the first-begotten of God: *ὁ θεὸς...προστησάμενος τὸν ὀρθὸν αὐτοῦ λόγον, πρωτόγονον υἱόν*...(*De Agricult.* § 12, i. 308).

Tobit xii. 12. This passage describes the offices performed by the angel Raphael. There is no appearance of its being directly alluded to by Philo in *De Gigant.* § 4, i. 264: *ἀγγέλους*

τοὺς μὲν τῆς ἀγαθῆς προσρήσεως ἀξίους πρεσβευτὰς τινὰς ἀνθρώπων πρὸς θεὸν καὶ θεοῦ πρὸς ἀνθρώπους.

2 Macc. xv. 14 ὁ φιλάδελφος οὗτός ἐστιν ὁ πολλὰ προσευχόμενος περὶ τοῦ λαοῦ καὶ τῆς ἁγίας πόλεως Ἱερεμίας ὁ τοῦ θεοῦ προφήτης. The Spirit of Jeremiah is here represented as making intercession for the Jews. Philo speaks of disembodied souls being free for the exercise of prayer on behalf of others: ταῖς ἀφειμέναις σωμάτων ψυχαῖς ἄπλαστον καὶ γυμνὴν ἐπιδεικνυμέναις πρὸς τὸν ἄρχοντα θεραπείαν τὰς ὑπὲρ υἱῶν καὶ θυγατέρων ἱκετείας οὐκ ἀτελεῖς εἰώθασι ποιεῖσθαι, γέρας αὐτοῖς παρέχοντος τοῦ πατρὸς τὸ ἐπήκοον ἐν εὐχαῖς (*De Exsecrat.* § 9, ii. 436).

These instances will more than suffice to show the character of the references to the Apocrypha, which have sometimes been ascribed to Philo. In reality they are merely the words or passages which have been *illustrated* from the Apocrypha in the footnotes of Mangey's edition. These were diligently collected by Hornemann in a footnote on pp. 29–32 of his *Observationes ad Illustrat. Doctr. de Canone V. T. ex Philone*[1]. No one who has attempted to verify the passages could suppose that Philo was quoting from the Apocrypha. Hornemann himself who speaks of the '*altum Philonis de omnibus libris apocryphis silentium*' would have been the last to admit the possibility.

§ II. Philo's Quotations.

The present work will enable the student to see for himself the manner in which the passages quoted by Philo differ from the text which has been preserved in the chief Septuagint authorities.

This subject was carefully investigated by C. Siegfried in the *Zeitschrift f. wissenschaftliche Theologie* for 1873. The results at which he arrived, he summarized under twelve heads:

i. A large number of the references to Scripture in Philo's writings are not citations, but paraphrases.

[1] See Appendix. N.B. The reference in the *Dict. of Christ. Biogr.*, Art. 'Philo,' to 'Hornemann, i. p. 390' is probably an error for 'Hornemann, pp. 29–30.'

ii. Biblical citations are frequently given which, although in agreement with the LXX., are yet inextricably blended (*verschmolzen*) with Philo's interpretation.

iii. In a not inconsiderable number of instances we find a citation in Philo's writings which partly differs from, and partly agrees with, the text presented by the LXX.

iv. A large number of the variations in reading to be found in Philo's writings appear also in our MSS. of the LXX.

v. Other variations of reading to be found in Philo's writings may be explained from the Hebrew text.

vi. Miscellaneous variations.

vii. Traces of a different Hebrew text.

viii. The influence of Greek literary style, e.g. avoidance of Hebraisms.

ix. The combination in Philo's writing of various quotations into one.

x. Passages in which Philo's exegesis turns upon a reading which does not appear in our text of the LXX.

xi. Variations from the text of the LXX. due to errors in the MSS. of Philo's writings.

xii. Instances in which the text of the passages quoted by Philo has been, or may have been, corrected so as to agree with the traditional text of the LXX.[1]

Siegfried's classification of variations is exhaustive; but it is somewhat lacking in simplicity of arrangement.

It will conduce to the clearer treatment of the subject, if we group the variations under four main heads: A. Variations arising from Philo's methods of religious and philosophical teaching: B. Variations arising from Philo's disregard for verbal accuracy in citation: C. Variations reproducing differences of rendering and reading: D. Variations arising from errors in the existing text of Philo's writings.

[1] Cf. Dr Pick (p. 130, *Journal of the Society of Biblical Lit.*, Boston, Mass. 1884), who gives *nine* of Siegfried's divisions, but has forgotten to state the source of the classification.

To avoid repetition, the references are here made to the passages of Scripture only. The reader, by consulting the present work, will find the corresponding extracts from Philo.

A. Variations arising from Philo's methods of teaching.

A very large number of Philo's quotations are so much interspersed with paraphrase and comment, that no confidence can be felt as to the actual text which Philo was using. But, in addition, the following points should be noted.

i. He often gives the sense of a passage partly in his own words: e.g. Ἀβραάμ γέ τοι ἐπίστευσε τῷ θεῷ, καὶ δίκαιος ἐνομίσθη quoting Gen. xv. 6. Compare γῆ καὶ τέφρα for γῆ καὶ σποδός (Gen. xviii. 27), and τοῖς ἐπιβηκόσι τριστάταις for τριστάταις ἐπὶ πάντων (Ex. xiv. 7). Other good instances may be found under Gen. xl. 8, Num. vii. 5, xxv. 7, 8, and, probably, Ps. lxxxiii. 11.

ii. He often condenses his quotations, omitting words and clauses which were not material to his argument; see examples in Gen. xxiv. 20, xxxviii. 20, xxxviii. 26, xlvii. 9.

iii. He often introduces his allegorizing interpretation into his quotations, introducing words, or substituting his interpretation for the word interpreted: thus, under Num. v. 2, Philo's quotation ἐξαποστειλάτωσαν ἐκ τῆς ἁγίου ψυχῆς πάντα λεπρόν substitutes ἐκ τῆς ἁγίου ψυχῆς for ἐκ τῆς παρεμβολῆς.

Such instances are numerous, cf. Gen. xxi. 6, xxx. 1, Ex. xii. 11, Lev. xv. 31, Num. xxv. 7, 8.

B. Variations arising from Philo's disregard for verbal accuracy.

A large proportion of the variations are due to the disregard for minute accuracy in making citations, which is to be observed also in the New Testament and in other writings of that age.

i. Philo avoids Hebraisms, and adopts smoother constructions than are found in the LXX. rendering, e.g. οἷς for οἷς...αὐτοῖς in Ex. vi. 26, and ἤρξατο...εἶναι γεωργός for ἤρξατο γεωργός in Gen. ix. 20. For other instances, compare under Gen. xxviii. 13, Ex. v. 14, xvii. 11, Deut. iv. 7.

ii. He introduces variations, either from a slip of the memory, or through preference for a more familiar word having the same meaning: e.g. under Gen. xv. 2 we find οἰκέτις for οἰκογενής; in Gen. xliii. 10 ἐμελλήσαμεν for ἐβραδύναμεν; in Ex. xxxv. 3 ἐναύειν for καίειν; in Lev. xxi. 10 ἀπομιτρώσει for ἀποκιδαρώσει; in Deut. i. 31 παιδεύσει for τροποφορήσει. For other examples, see under Gen. ii. 7, xxii. 7, xxvi. 21; Ex. ii. 12, iv. 4, xv. 17, xxiv. 10; Num. xviii. 20; Deut. xxvi. 17, 18.

A very large number of variations fall under this head. They demonstrate that Philo did not attach great importance to the verbal exactness of his quotations.

The reader is referred to Philo's use of εὐλογητός and εὐλογημένος under Gen. ix. 26, although in another passage he draws a distinction in meaning between the two words.

iii. A very large number of variations are due to the omission by Philo of unimportant words. These would be far too numerous to illustrate fully; but compare, for example, the omission of δὴ (Gen. xxvii. 38), ἐγὼ (Gen. xlvi. 4), σοὶ (Gen. xlviii. 5), τὸ (Ex. xvi. 36), αὐτοῖς (Ex. xxxii. 28). Instances of this class may be found everywhere; and are to be explained by Philo's disregard for minute accuracy, or by slips of memory in quoting without verification of the passage. Similarly he interchanges prepositions, e.g. ἐναντίον, ἐνώπιον, ἔναντι; παρὰ, ἐπὶ and ἀπὸ; εἰς and πρὸς; ἐξ and ἀπὸ; πρὸς with dative and acc.

iv. There are a few instances of addition, where Philo has introduced words to expand the language rhetorically, or to give greater smoothness to the quotation: e.g. λαβών (Gen. ii. 7), ὦ οὗτος (Gen. iv. 7); καὶ εἶπεν αὐτῷ (Ex. iv. 5). In Ex. xxxii. 7 we have an instance of an erroneous addition.

C. Variations reproducing differences of rendering and reading.

The most interesting class of variation, and the most important, is that which illustrates the variety of the early Greek renderings of the Hebrew text, or the existence of various readings in the Hebrew text from which the Greek is taken.

Manifestly there is some danger here of attributing to variations in rendering or text cases of divergence from the Greek version which are really due to Philo's own inaccuracy and looseness in quotation.

i. In a certain number of instances, Philo's rendering is closer to the Hebrew than is that of the LXX.: e.g. *ἐν λυπῇ* for LXX. *ἐν λυπαῖς* (Gen. iii. 17); *ηὐλίσθη* for LXX. *ἐκοιμήθη* (Gen. xxviii. 11); *μετ' ἐμοῦ* for LXX. *ὑμῖν αὐτοῖς* (Ex. xx. 23); *ὄψει* for LXX. *γνώσει* (Num. xi. 23); *ἐκτήσατο* for LXX. *ἔκτισεν* (Prov. viii. 22); *ὠφέλησαν* for LXX. *ὠφέλησεν* (Jer. xv. 10).

ii. Instances of variation occur where it is *possible* that Philo preserves a reading derived from Greek versions that were in use, before the existing recensions of the LXX. had obtained general recognition.

These may preserve 'primitive' renderings, that is to say, Greek renderings that were given in the earliest translations from the Hebrew, and afterwards discarded: e.g. *ἀπελεύσομαι* for LXX. *ἀπολύομαι* (Gen. xv. 2); *φίλου* for LXX. *παιδός* (Gen. xviii. 17); *εὔλογος* for LXX. *ἱκανός* (Ex. iv. 10); *μετὰ πολλῶν* for LXX. *μετὰ πλειόνων* (Ex. xxiii. 2); *κληροδοτῇ* (Deut. xxi. 16) for *κατακληροδοτῇ*; *ἄνδρα* for LXX. *ἀρχηγόν* (Jer. iii. 4).

iii. In a few cases, the nature of the variations suggests that Philo has preserved a combination of two rival renderings, or a conflation of two readings. See the notes upon *πατὴρ ὁ καταδείξας* (Gen. iv. 21); *παῖς οἰκέτης, δοῦλος δούλων* (Gen. ix. 25); *τὸ εὐδαιμονεῖν ἕως τοῦ νῦν* (Gen. xviii. 12); *ἐξαίρετον ἐξαιρέτῳ, ἴσον ἴσῳ* (Ex. xxx. 34).

iv. The suggestion that Philo, in certain passages, shows acquaintance with a different Hebrew text rests on precarious evidence. But reference should be made to Gen. v. 29, vi. 14; Lev. xiv. 36; Deut. viii. 18.

v. The readings of the LXX. version supported by Philo cannot be grouped under any one uniform type.

(*a*) The following analysis may be interesting, as illustrating the textual relations of Philo and the chief uncial MSS. A (*Cod.*

Alexandrinus), B (*Cod. Vaticanus*), D (*Cod. Cottonianus*), E (*Cod. Bodleianus*), F (*Cod. Ambrosianus*).

GENESIS.

Philo agrees with A against DE in Gen. iv. 1, vii. 4 (om. πάσης); viii. 18 (om. μετ' αὐτοῦ); xi. 7 (om. αὐτοῦ); (xxv. 8); xxviii. 7 (om. αὐτοῦ); xxxvii. 10 (om. αὐτῷ); with A against E in Gen. iv. 11 (ἐπὶ); iv. 23 (ἐμοὶ); xx. 7 (ζήσεις); xxvii. 20 (ὃ ταχὺ); xxxi. 10 (om. ἐν γαστρ. λαμβ.).

Philo agrees with D against AE in Gen. xi. 32 (θάρρα); xii. 3 (ἐνευλογ.); xii. 4; xxxii. 29 (ἐρωτᾷς); xxxv. 2 (+τοὺς μεθ' ὑμῶν); xxxvii. 16 (ἀνάγγειλον); xli. 20 (αἱ λεπτ. κ. αἰσχρ.); xli. 22 (εἶδον); with D against A in Gen. xvii. 5; xviii. 7; xxiii. 6 (εἶ σὺ); xxiv. 16 (om. αὐτῆς).

Philo agrees with E against A in Gen. ii. 11 (ἐκεῖ οὖν); iv. 14 (ἐκβαλεῖς); xxxi. 10 (τοῖς ὀφθ.); xli. 45 (Ἀσενέθ...Πετεφρῆ).

And with E against AD in xi. 10; xxiv. 65 (om. ἐν τῷ πεδ.); xxvi. 2 (ἦν); xxvi. 33 (αὐτὸ); xxvii. 30 (ὅσον); xxviii. 22 (ἂν); xxx. 2 (ἀντὶ θεοῦ); xxxi. 4 (Λείαν κ. Ῥαχήλ); xxxii. 28 (om. ἔτι).

Philo agrees with DE against A in Gen. ii. 24; vi. 4 (αὐτοῖς); xii. 6 (+τὴν γῆν); xx. 3 (om. αὐτῷ); xxv. 33 (πρωτοτόκια); xxvii. 28 (om. ἄνωθεν); xxxi. 13 (ἐν τόπῳ θεοῦ, and ἔξελθε); xxxii. 29 (+τοῦτο); xxxviii. 21 (ἐκ); xli. 19 (om. καὶ ἐνέμοντο ἐν τῷ ἄχει).

Philo agrees with AE in Gen. ii. 5 (τὴν γῆν); vi. 2 (οἱ ἄγγελοι τοῦ θεοῦ); viii. 20 (τῷ θεῷ); xi. 3 (om. αὐτοῦ); xi. 7 (αὐτῶν τ. γλῶσσ.); xxviii. 12 (ἐπ' αὐτῆς); xxix. 31 (μισεῖται); xxxi. 20 (ἔκρυψεν); xxxvii. 2; xxxvii. 13 (ἐν Συχ.); xxxvii. 14 (ἀνάγγειλον).

With ADE in Gen. xii. 2 (εὐλογητός); xxvi. 4 (ἐνευλογ.); xxviii. 15 (om. εἰμί); xxxv. 2 (καθαρίσασθε, or -εσθε); xxxvii. 13 (οὐχ).

EXODUS.

Philo agrees with B against AF in Ex. v. 23 (ἐρρύσω);

xiii. 12 (ἀφελεῖς); xv. 18 (κύριος); xx. 13; xxii. 3 (ἀνταποθ.); xxiv. 6 (κρατῆρας); xxiv. 10 (σαπφείρου and om. ἐκεῖ); xxviii. 26 (ἐναντίον); xxxii. 16 (om. ἐστὶν); xxxii. 19 (καὶ ἡνίκα ἤγγιζε); xxxii. 28 (ἐν ἐκείν. τ. ἡμέρ.); xxxii. 29 (ἢ).

With AF against B in Ex. iii. 1 (ἦγε); iv. 1 (+οὖν); iv. 12 (ἃ); v. 22 (om. δέομαι); vii. 15 (στήσῃ); xiii. 12 (ἂν); xv. 23, 24; xix. 19 (ἐλάλει); xxii. 6 (ἅλωνα); xxiii. 21 (om. καὶ); xxv. 2 (+μοὶ); xxv. 10, 12; xxxii. 27.

With A against BF in Ex. vi. 26 (ἐξ Αἰγ.); xxi. 13 (+αὐτὸν and om. ἐκεῖ); xxx. 35; xxxii. 20 (κατήλ. λεπτ.); xxxiii. 7 (om. καὶ ἐγένετο).

With BF against A in Ex. iv. 1 (ὁ θεός); xiv. 13 (στῆτε); xv. 27 (παρὰ); xvi. 4 (νόμῳ); xvi. 14 (om. δὲ); xxxii. 29 (κυρίῳ); xxxii. 32 (με).

With F against BA in Ex. iv. 10 (εὔλογος); vi. 27 (Φ. βασιλεῖ); xiii. 12 (om. ἁγιάσεις); xiv. 14 (ὑπὲρ); xv. 17 (κατειργάσω).

LEVITICUS.

Philo agrees with B* against B^{ab}AF in Lev. xix. 23 (om. ὑμῶν).

With AF against B in Lev. ii. 2; v. 7 (πρόβατον); v. 11 (σεμίδαλιν); xviii. 3 (ποιήσετε); xix. 23 (καταφυτεύσητε).

With A against BF in Lev. xviii. 3 (κατῳκήσατε); xxiii. 10 (τὰ δράγματα); xxv. 11 (οὐδὲ μὴ ἀμήσητε).

With BF against A in Lev. ii. 13 (ἐπὶ); viii. 29 (αὐτὸ); xvi. 17 (ἕως); xviii. 3 (καὶ τοῖς).

With F against AB in Lev. ii. 13 (om. κυρίῳ τῷ θεῷ ὑμῶν); xvi. 10 (ἐξαποστεῖλαι); xxiii. 10 (om. καὶ); xxvii. 32 (διέλθῃ).

Philo has τῆς Αἰγύπτου in Lev. xviii. 3, and ὁ ποιήσας in Lev. xviii. 5, against BAF.

NUMBERS.

Philo agrees with B against AF in Num. viii. 24 (τοῦτό ἐστιν ...ἐνεργεῖν); viii. 25 (om. ἀπὸ, οὐκ); xi. 4 (ἐπεθύμησεν); xi. 12;

xi. 13 (ἐμοὶ); xi. 16; xiii. 23 (Ἀχειμὰν); xx. 19 (om. μου); xxv. 4 (πάντας, ἀπέναντι...om. θυμοῦ).

With AF against B in Numb. xv. 20 (ἅλωνος); xxi. 7 (ἡμαρτήκαμεν); xxii. 31 (τοῦ θεοῦ); xxv. 4 (τῷ κυρ.).

With BF against A in Numb. xii. 12 (γένηται); xiv. 11 (σημείοις); xxv. 4 (τοῦ ἡλίου).

With BAF in Num. iii. 12 (ἐγὼ ἰδοὺ).

Deuteronomy.

Philo agrees with B against AF in Deut. vi. 11, 13; viii. 2 (ἐκπειρ.); ix. 5 (om. κύριος); x. 17; x. 22 (om. πέντε); xvii. 16 (διότι); xix. 14 (om. σου); xx. 5, 7 (ἀποστρ.); xx. 6 (εὐφράνθη); xxi. 16 (τῷ υἱῷ); xxi. 18 (om. αὐτοῦ); xxiii. 5 (εὐλογίαν); xxiii. 15 (om. αὐτοῦ); xxxii. 12 (om. καὶ); xxxii. 15 (ἐνκατέλιπεν); xxxii. 35 (om. ἐν καιρῷ); xxxiii. 1 (εὐλογ.); xxxiii. 9.

With AF against B in Deut. iv. 7 (ἂν); iv. 29 (+ αὐτὸν); vi. 10 (om. κύριος); viii. 3 (ᾔδεισ., om. τῷ); viii. 13; ix. 5 (ἀνομίαν, om. αὐτοῦ); x. 9 (ἔσται); xiv. 4, 5; xvi. 21 (+ κυρίου); xxi. 18 (παιδεύωσιν); xxi. 19 (om. καὶ); xxi. 23 (κεκατηρ.); xxiii. 1; xxiii. 13 (ἐπαγαγὼν); xxiii. 16; xxv. 13, 16; xxvii. 15 (τεχνίτου); xxviii. 28; xxxii. 15 (om. τὸν); xxxii. 32 (+ ἡ).

With BF against A in Deut. x. 20 (φοβηθήσῃ); xxi. 20 (αὐτῶν); xxviii. 12 (αὐτοῦ τὸν ἀγ.); xxviii. 65 (οὐδ᾽ οὐ).

With F against BA in Deut. viii. 13 (σοί ἐστι); xxi. 17 (πρωτοτοκία).

Philo differs from BAF in Deut. xii. 8 (ὅσα); xxi. 19 (τοῦ τόπου αὐτοῦ); xxxii. 4 (+ ἐν αὐτῷ).

(*b*) *Philo, and the Old Latin, and Samaritan Versions.*

The Old Latin supports the text given in Philo in several important passages. The following are instances, taken from the Lyons Pentateuch (*Pentateuchi Versio Latina Antiquissima e Codice Lugdunensi, par Ulysse Robert, Paris*, 1881).

Gen. xxviii. 11 *mansit* = ηὐλίσθη, not ἐκοιμήθη.

xxix. 31 *Videns autem Dominus* = ἰδὼν δὲ κύριος, not κύριος ὁ θεός.

Gen. xxx. 13 *mulieres* = αἱ γυναῖκες, omitting πᾶσαι.

xxxi. 11 *Jacob*. The name is only once called.

xxxi. 35 *mulierum* = γυναικῶν, not γυναικείων.

xxxii. 28 *non vocabitur* = οὐ κληθήσεται, omitting ἔτι.

Ex. iv. 1 *Deus* = ὁ θεός.

iv. 5 *et dixit illi* = καὶ εἶπεν αὐτῷ.

xxx. 35 *et facient illum incensum unguenti unguentario opere compositionis purae opus sanctum* = καὶ ποιήσουσιν αὐτὸ θυμίαμα μύρον μυρεψοῦ ἔργον συνθέσεως καθαρᾶς ἔργον ἅγιον.

xxxii. 27 *et unusquisque propinquum suum* = καὶ ἕκαστος τὸν πλησίον αὐτοῦ.

Lev. ii. 13 *offeretis salem* = προσοίσετε ἅλας, omitting κυρίῳ τῷ θεῷ ὑμῶν.

xi. 22 *attacum*. Philo has ὁ ἄττακος: the LXX. ὁ ἀττάκη.

Num. viii. 24 *ut operentur* = ἐνεργεῖν.

xiii. 23 *Achiman...Sesin...Tholamin* = Ἀχειμὰν...Σεσεὶν ...Θαλαμείν.

xxi. 6 *colubros hos* = τοὺς ὄφεις, where the LXX. has τὸν ὄφιν.

Deut. vi. 10 *juravit* = ὤμοσε, omitting κύριος.

viii. 16 *quod nescierunt patres tui*, omitting οὐκ ᾔδεις συ καὶ.

x. 20 *illi soli* = αὐτῷ μόνῳ.

Philo's reading καὶ ἐν Αἰλεὶμ ἦσαν (Ex. xv. 27) supports the Samaritan Version (see Kennicott) against the Hebrew (וְשָׁם) and the LXX. (καὶ ἦσαν ἐκεῖ).

Philo is united with LXX. authorities, in supporting the text of the Samaritan Version in Gen. ii. 2 (ביום הששי); iv. 8 (נלכה השדה); xxii. 13 (איל אחד); Num. xxi. 28 (עד); Deut. ix. 5 (om. יהוה).

(*c*) *Philo and the Lucianic Recension.*

In a comparison of nearly 350 LXX. variations, contained in Philo's quotations from the Pentateuch, with the Lucianic recension in Lagarde's edition, I find that they agree in less than 200 instances.

The divergences may be exemplified by comparing the following Lucianic readings with the quotations of Philo.

Gen. ii. 5 *αὐτὴν*; ii. 15 + *τῆς τρυφῆς*; vi. 4 *ἑαυτοῖς*; viii. 20 *τῷ κυρίῳ*; xii. 2 *εὐλογημένος*; xv. 15 *γήρει*; xvii. 20 *εὐλογήσω*; xviii. 17 *οὐ μὴ κρύψω*; xix. 35 *αὐτὸν*.

Ex. iii. 4 *κύριος*; iv. 10 *εὔλαλος*; xiii. 12 *ἀφοριεῖς*; xiv. 13 *στήκετε*; xviii. 25 *καὶ γραμματοεισαγωγεῖς*; xx. 13 *οὐ φον. οὐ μοιχ.*; xxiv. 6 *κρατῆρα*.

Levit. viii. 29 *ἀφόρισμα ἐνώπιον*; xix. 23 *ὁ καρπὸς*; xxv. 23 *βεβήλωσιν*.

Numb. viii. 24 *λειτουργεῖν λειτουργίας ἔργοις*; xi. 13 *ἐπ' ἐμὲ*; xiii. 23 *'Ενὰκ*; xxii. 31 *κυρίου*; xxv. 4 om. *πάντας*; *ὀργὴ θυμοῦ*.

Deut. i. 31 *τροφοφορ.*; viii. 13 *σοι ἔσται*; ix. 5 + *κύριος*; x. 10 *ἔστην*; xxi. 19 *ἄξουσι*; xxiii. 5 *εὐλογίας*; 16 *ἀρέσῃ*.

D. Variations arising from errors in the existing text of Philo.

There remain to be noticed the variations which should most probably be ascribed to errors of transcription in the text of Philo's writings, e.g. Gen. ii. 24 *ἔσονται δύο* for *ἔσονται οἱ δύο*; xii. 4 *μετὰ τοῦ Λὼτ* for *μετ' αὐτοῦ Λὼτ*; xv. 11 *ἐγκαθίσαι* for *συγκαθίσαι*; xxi. 6 *οὐ χαριεῖται* for *συγχαρεῖται*; xlv. 22 *ἐξάλλοις* for *ἐξαλλούσαις*.

Ex. xvi. 4 *ὅταν* for *ὅπως*; xvii. 6 *ἐγχωρεῖν* for *ἐν Χωρήβ*; xxi. 14 *ἐπὶ* for *ἀπὸ*; xxxiv. 28 *ἄρτου* for *ἄρτον*; Num. v. 28 *ἐκ σπερμάτων εἰς σπέρμα* for *ἐκσπερματιεῖ σπέρμα*. Under the same head belong such omissions as occur in Gen. xvi. 10, Lev. xviii. 3.

The same explanation will account for some of the instances in which Philo seems to support different readings of the same passage, e.g. Gen. ii. 4, v. 1, xi. 4, 7, Deut. xix. 14, xxviii. 12.

It must also be borne in mind that, inasmuch as Philo's works have come down to us through Christian hands, the tendency has always been at work to assimilate the text of the quotations to the Greek text most familiar to the Christian scribes. This must in some measure explain the extraordinary

number of passages in which Philo's authority can be adduced in support of rival readings, e.g. Gen. xvii. 1, xviii. 12, 17, and *passim*.

§ III. Note on Philo's formulae of quotation.

The commonest forms of quotation employed by Philo are *φησί, εἶπεν, λέγει, λέγεται, γέγραπται γὰρ.*

Whether the subject to *φησί* be Moses, or Scripture personified, cannot in many cases be determined.

Often a more formal introduction to a quotation gives us such forms as *ὥς φησι τὸ λόγιον, διό φησι καὶ ὁ θεῖος λόγος, δηλοῖ δὲ τὸ λόγιον, φασὶν οἱ χρησμοί, μαρτυρεῖ δὲ ὁ χρησμός, ᾄδεται δὲ τὰ τοιαῦτα, διὸ λόγιον ἐχρήσθη τοιόνδε.* More elaborate forms may be illustrated by *παγκάλως Μωϋσῆς καὶ πατέρα τῶν ὅλων εἰσήγαγεν, εἰπὼν* (*De Migrat. Abrah.* § 24, i. 457), *διὸ καὶ παρρησιάζεται φάσκων* (*De ss. Abelis et Caini*, § 18, i. 175), *μηνύεται δ' ἐν ταῖς ἱεραῖς ἀναγραφαῖς ἐκ προσώπου τοῦ αἰτίου λέγοντος* (*De Profug.* § 25, i. 566).

The reader is struck by the indefiniteness of reference which frequently accompanies Philo's quotations, probably indicating that he quotes from memory, e.g. *Εἶπε γάρ πού τις* (*De Ebriet.*, § 14, i. 365, quoting Gen. xx. 12); *εἶπε γάρ που*, of Jacob (*De Plantat. Noe*, § 21, i. 342, quoting Gen. xxviii. 21); *τοῦτ' ἔστιν ὅπερ εἶπέ που θεσπίζων* (*De Proem. et Poen.*, § 19, ii. 426, quoting Ex. xxiii. 26); *εἴρηται γάρ που καλῶς* (*De Sacrific.* § 2, ii. 252, quoting Num. xv. 30).

In citing from the laws, Philo constantly makes use of the terms *διείρηται, προστέτακται, διατέτακται, ἀπείρηται.*

When more than one passage is quoted, Philo introduces his additional references by *ἐπιφέρει, παρ' ὃ καὶ ἐπιφέρει, λέγεται ἑξῆς, εἶτ' ἐπιλέγει, διὸ προστίθησι, ἔτι φησί*; and sometimes by more elaborate prefaces, e.g. *παρ' ὃ καὶ τὸ ἀκόλουθον προστίθεται* (*Leg. Allegor.* iii. § 51, i. 116); *τὸ δὲ ἀκόλουθον προσυφαίνει τῇ γραφῇ φάσκων* (*Quis rer. div. heres*, § 54, i. 511).

Additional references are also adduced with the same indefiniteness mentioned above, e.g. καὶ ἐν ἑτέροις μαρτυρεῖ λέγων, δι' ἑτέρων δηλοῖ, ἐν ἑτέροις αὐχεῖ λέγων, ἀλλαχόθι φησί, λέγει δὲ καὶ ἑτέρωθι, ἑτέρωθι γοῦν φησιν (*De Migrat. Abrah.* § 23, i. 456, quoting Gen. xxvi. 5), λέγεται γὰρ ἑτέρωθι Μωϋσέως ἱκετεύσαντος (*De Migrat. Abrah.* § 21, i. 455, quoting Num. xiv. 20).

§ IV. Authorities employed in the present work.

In the following collection of quotations Mangey's text[1] is followed. Variations from it are indicated. The small Tauchnitz edition[2] has also been employed. But questions of Philo's text fall outside the range of the present work. In the quotations the sections (§§) are taken from the Tauchnitz edition; but the volume and page of Mangey's edition are always added.

For the Armenian Fragments, I first made use of the Tauchnitz edition; but have verified the extracts from *Philonis Judaei Paralipomena Armenia* (P. Jo. Bapt. Aucher, Venice, 1826). This book is quoted (as in the Tauchnitz edition) as 'A. ii.,' referring to an earlier treatise by Aucher, dated 1822. Aucher's Latin Translation is given within square brackets. The Latin is sometimes unsatisfactory; but his renderings, I am informed by Armenian scholars, are generally to be trusted, and students should be deeply indebted to him for giving a version of Philo's *Quaestiones et Solutiones*.

For the LXX. text, the invaluable manual edition of the Cambridge Press (1887–1894), edited by Dr Swete, has formed the basis of comparison with Philo's quotations. Use has very often been made, in the notes, of Holmes and Parsons' monumental edition of the Septuagint (Oxford, 1798). But it seemed undesirable to reproduce, to any considerable extent, MS. evidence the value of much of which has yet to be tested.

[1] *Philonis Judaei Opera*, 2 vols. folio, edited by Thomas Mangey, Canon of Durham, London, 1742.

[2] 8 vols. Leipsic, 1880.

The 'Catena Nicephori,' Leipzig (1772), has also been frequently referred to. Reference to Tischendorf's edition is very commonly made as '*Vat. Rom.*' (*Vaticanum Romanum emendatius edidit Const. de Tischendorf*).

Mention should again be made of Hornemann's *Observationes ad Illustrationem Doctrinae de Canone Veteris Testamenti ex Philone* (Hauniae, 1776), which has been the foundation of all subsequent enquiries into Philo's quotations. The book however is rare; and Hornemann's enquiries, though of great importance, were only fragmentary.

The articles by C. Siegfried on 'Philo und der überlieferte Text der LXX.' in the *Zeitschrift für wissenschaftliche Theologie*, 1873, have been mentioned already as the most complete attempt to classify the variations from the text of the LXX.; and I acknowledge the great service which his investigation has rendered to the whole subject. Use has also been made of Edersheim's article upon 'Philo' in Smith and Wace's *Dictionary of Christian Biography*.

References to the New Testament are taken from Westcott and Hort's edition; references to the Apostolic Fathers, from Lightfoot's edition (Macmillan, 1891). The following editions of the Fathers have been employed, Garnier's Basil, Migne's Chrysostom, Potter's Clement of Alexandria, Pusey's Cyril of Alexandria, Stieren's Irenaeus, Migne's Jerome, Lommatzsch's Origen, Robinson's *Philocalia Origenis*, Migne's Procopius of Gaza.

Field's *Hexapla* has furnished a few renderings of the versions of Aquila and Symmachus.

ABBREVIATIONS.

A = Cod. Alexandrinus.
B = Cod. Vaticanus.
C = Cod. Ephraemi.
D = Cod. Cottonianus.
E = Cod. Bodleianus.
F = Cod. Ambrosianus.
Q = Cod. Marchalianus.
R = Psalterium Veronense.
T = Psalterium Turinense.
U = Fragmenta Londinensia.
Coislin. = Cod. Coislinianus (quoted from Holmes and Parsons).
Vat. Rom. = Tischendorf's 5th edition, 1875.
H. and P. = Holmes and Parsons.
Cat. Niceph. = Catena Nicephori.
Procop. Gaz. = Procopius Gazaeus.

ERRATA.

P. 10, *line* 7 *from the bottom*, Read, 'So LXX. Cod. A; but Φίσων Cod. E' &c.

P. 16, *line* 2, Read 'iii.' for 'ii.'

P. 25, *line* 2 *from the bottom*, Transpose 'Cod. E' and 'Cod. A.'

P. 38, *line* 15, Read 'ii.' for 'i.'

P. 94, *line* 2, Insert 'i. 197.'

P. 153, *lines* 7 *and* 8 *from the bottom*, Read 'Cod. A' for 'Codd. AF'; and 'Codd. BF' for 'Cod. B'.

P. 156, *line* 11 *from the bottom*, Read 'Cod. B' for 'Codd. BF'.

P. 171, *line* 17, Read 'Justit. ii.' for 'Instit.'

P. 197, *line* 10, Read '*Gen.*' for '*Ex.*'

P. 221, *line* 6 *from the bottom*, Transpose 'ἐναντίον μου' and 'ἐναντίον ἐμοῦ.'

P. 222, *line* 11, Read '276' for '296.'

P. 232, *line* 15, Read 'iv.' for 'ii.'

P. 251, *line* 12, Read 'iii.' for 'ii.'

GENESIS.

i. 1 Φησὶ δ' ὡς ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν
καὶ τὴν γῆν. (*De Mundi Opific.* § 7, i. 5; cf. *Quis rerum
div. heres* § 24, i. 490.)

Μάκροις δὲ χρόνοις πρότερον ὁ τῶν Ἰουδαίων νομο-
θέτης Μωϋσῆς γενητὸν καὶ ἄφθαρτον ἔφη τὸν κόσμον ἐν
ἱεραῖς βίβλοις—εἰσὶ δὲ πέντε—, ὧν τὴν πρώτην
ἐπέγραψε Γένεσιν, ἐν ᾗ ἄρχεται τὸν τρόπον τοῦτον·
Ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.
2 ἡ δὲ γῆ ἦν ἀόρατος καὶ ἀκατασκεύαστος (*De Incor-
ruptibilitate Mundi* § 5, ii. 491, repeated in *De Mundo*
§ 8, ii. 610, ἔθνους being inserted between Ἰουδαίων and
νομοθέτης).

Εὖ μέντοι καὶ τὸ φάναι, ὅτι τὸ σκότος ἦν ἐπάνω τῆς
ἀβύσσου (*De Mundi Opific.* § 9, i. 7).

καὶ πνεῦμα θεοῦ ἐπεφέρετο ἐπάνω τοῦ ὕδατος (*Leg.
Allegor.* i. § 13, i. 50; *De Gigantibus* § 5, i. 265; *Quaestt.
et Sol. in Genesim, Sermo* iv. ii. 248).

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i. 1. In *De Mundo* § 8, ἔθνους is added after Ἰουδαίων, and the quotation ends at γῆν.

2. τὸ σκότος (*De Mund. Opific.* § 9), om. τὸ LXX.

In *De Gigant.* § 5 Philo introduces the quotation with the words παρ' ὅ φησιν ἐν τῇ κοσμοποιΐᾳ.

4, 5 *ἐχώρισε φῶς καὶ σκότος...Οὗτοι δέ εἰσιν ἑσπέρα τε καὶ πρωΐα...ἑσπέρα τε καὶ πρωΐα, κατὰ τὸ ἀναγκαῖον τοῦ χρόνου μέτρον ἀπετελεῖτο εὐθύς, ὃ καὶ ἡμέραν ὁ ποιῶν ἐκάλεσε, καὶ ἡμέραν οὐχὶ πρώτην, ἀλλὰ μίαν, ἣ λέλεκται οὕτως διὰ τὴν τοῦ νοητοῦ κόσμου μόνωσιν μοναδικὴν ἔχοντος φύσιν* (*De Mundi Opific.* § 9, i. 7).

καὶ διεχώρισέ, φησιν, ὁ θεὸς ἀνὰ μέσον τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους, καὶ ἐκάλεσε τὸ φῶς ἡμέραν καὶ τὸ σκότος νύκτα (*Quis rerum div. heres* § 33, i. 496; and *De Somn.* i. § 13, i. 632).

6 *καὶ πρῶτον αὐτοῦ τῶν μερῶν, ὃ δὴ καὶ πάντων ἄριστον, ἐποίει τὸν οὐρανὸν ὁ δημιουργός, ὃν ἐτύμως στερέωμα προσηγόρευκεν ἅτε σωματικὸν ὄντα· τὸ γὰρ σῶμα φύσει στερεόν, ὅτιπερ καὶ τριχῇ διάστατον...Εἶτ' αὐτὸν εὐθέως*
5–9 *οὐρανὸν εὐθυβόλως καὶ πάνυ κυρίως προσεῖπεν· ἤτοι διότι πάντων ὅρος ἦν ἤδη, ἢ ὅτι πρῶτος τῶν ὁρατῶν ἐγένετο...Μετὰ δὲ ταῦτα προστάττει ὁ θεός, τὸ μὲν ὕδωρ ...ἐπισυναχθῆναι..., τὴν δὲ ξήραν ἀναφανῆναι.... Ταῦτα διαταξάμενος ὀνόματα αὐτοῖς ἐτίθει, τὴν μὲν ξηρὰν καλῶν γῆν, τὸ δὲ ἀποκριθὲν ὕδωρ θάλασσαν* (*De Mundi Opific.* §§ 10, 11, i. 8).

14 *Τῇ δὲ τετάρτῃ ἡμέρᾳ μετὰ τὴν γῆν τὸν οὐρανὸν ἐποίκιλλε διακοσμῶν* (*ibid.* § 14, i. 9).

Τὸν τέσσαρα ἀριθμόν, πολλαχοῦ μὲν τῆς νομοθεσίας, μάλιστα δὲ ἐν τῷ καταλόγῳ τῆς τοῦ πάντος γενέσεως ἀποσεμνύνειν ἔοικεν ὁ προφητικὸς λόγος· τὸ γὰρ αἰσθητὸν καὶ τίμιον φῶς, τὸ καὶ ἑαυτοῦ καὶ τῶν ἄλλων σαφέστατον γνώρισμα, καὶ τοὺς τοκέας αὐτοῦ ἥλιον καὶ

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5. LXX. *καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν, καὶ τὸ σκότος ἐκάλεσεν νύκτα.* Philo (*Quis rer. div. heres* § 33) omits *ὁ θεὸς* and *ἐκάλεσεν* 2°.

σελήνην, καὶ τὸν ἱερώτατον χορὸν τῶν ἄστρων, οἳ νύκτα τε καὶ ἡμέραν, ἔτι τε μῆνας καὶ ἐνιαυτούς, καὶ ἀνατολαῖς καὶ δύσεσιν ἐπεράτωσαν, *ἀριθμῶν* τε φύσιν ἀνέδειξαν, οἷς τὸ μέγιστον ψυχῆς ἀγαθὸν ἀνάκειται, ἡμέρᾳ τετάρτῃ φησὶ δημιουργηθῆναι (*De Plantat. Noe* § 28, i. 347).

15 εἰς σημεῖα γεγόνασιν οἱ ἀστέρες, προσέτι μέντοι καὶ εἰς καιρούς (*De Mundi Opific.* § 19, i. 13).

24 καὶ φησίν· Ἐξαγαγέτω ἡ γῆ κτήνη καὶ θηρία καὶ ἑρπετὰ καθ' ἕκαστον γένος (*ib.* § 21, i. 14).

καὶ εἶπεν· Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος, τετράποδα καὶ ἑρπετὰ καὶ θηρία (*Leg. Allegor.* ii. § 4, i. 69).

26 τὸν ἄνθρωπόν φησι κατ' εἰκόνα γενέσθαι θεοῦ καὶ καθ' ὁμοίωσιν (*De Mund. Opific.* § 23, i. 15).

Εἰσάγει γὰρ τὸν πατέρα τῶν ὅλων ταυτὶ λέγοντα· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν (*ibid.* § 24, i. 16).

ὡς καὶ ἐναρχόμενος τῆς νομοθεσίας ἐδήλωσεν, εἰπών· Καὶ ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον κατ' εἰκόνα θεοῦ (*Leg. Allegor.* iii. § 31, i. 106).

Εἶπε γάρ, φησί, κύριος ὁ θεός· Ποιήσωμεν ἄνθρωπον

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14. *ἀριθμῶν*. Mangey gives ἀριθμοῦ in his text, but says in his note "omnino scribe ἀριθμῶν."

24. LXX. Codd. AE καὶ εἶπεν ὁ θεός Ἐξαγαγέτω ἡ γῆ ψυχὴν ζῶσαν κατὰ γένος, τετράποδα καὶ ἑρπετὰ καὶ θηρία (om. καὶ θηρία E) τῆς γῆς κατὰ γένος.

H. and P. give numerous variants.

26. κύριος ὁ θεὸς (*De Confus. Ling.* § 33). Philo seems here to have inserted κύριος accidentally; for in *De Profug.* § 13 he gives ὁ θεὸς without κύριος, as Heb. and LXX. Moreover in *De Confus. Ling.* § 35, though the language is general, it favours ὁ θεὸς without the κύριος: προσηκόντως οὖν τὴν τούτου κατασκευὴν ὁ θεὸς περιῆψε καὶ τοῖς ὑπάρχοις αὐτοῦ, λέγων· Ποιήσωμεν ἄνθρωπον, ἵνα αἱ μὲν τοῦ

κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν (*De Confus. Ling.* § 33, i. 430).

Διόπερ λέγεται· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν (*De Mutat. Nomin.* § 4, i. 583).

*Εἶπε γάρ, φησίν, ὁ θεός· Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, πλήθους διὰ τοῦ Ποιήσωμεν ἐμφαινομένου.... Διὸ καὶ λεχθέντος πρότερον Ποιήσωμεν ἄνθρωπον ὡς ἂν ἐπὶ πλήθους, ἐπιφέρεται τό, ὡς ἂν ἐφ'
27 ἑνός· Ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον. Τοῦ μὲν γὰρ πρὸς ἀλήθειαν ἀνθρώπου, ὃς δὴ νοῦς ἐστι καθαρώτατος, εἷς ὁ μόνος θεὸς δημιουργός· τοῦ δὲ λεγομένου καὶ κεκραμένου μετ' αἰσθήσεως, τὸ πλῆθος. Οὗ χάριν ὁ μὲν κατ' ἐξοχὴν ἄνθρωπος σὺν τῷ ἄρθρῳ μεμήνυται—λέγεται γάρ· Ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, τὸν ἀειδῆ καὶ ἄκρατον ἐκεῖνον λογισμόν—, ὁ δὲ ἄνθρωπος ἄνευ τῆς τοῦδε προσθήκης· τὸ γὰρ ποιήσωμεν ἄνθρωπον ἐμφαίνει τὸν ἐξ ἀλόγου καὶ λογικῆς συνυφανθέντα φύσεως* (*De Profugis* §§ 13, 14, i. 556).

διὸ καὶ λέγεται κατ' εἰκόνα θεοῦ τὸν ἄνθρωπον γεγενῆσθαι (*De Plantat. Noe* § 5, i. 332).

Ἐποίησε γάρ, φησίν, ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν, ἄρρεν καὶ θῆλυ ἐποίησεν αὐτούς (*Quis rerum div. heres* § 33, i. 496).

νοῦ κατορθώσεις ἐπ' αὐτὸν ἀναφέρωνται μόνον, ἐπ' ἄλλους δὲ αἱ ἁμαρτίαι. Θεῷ γὰρ τῷ πανηγεμόνι ἔμπρεπες οὐκ ἔδοξεν εἶναι τὴν ἐπὶ κακίαν ὁδὸν ἐν ψυχῇ λογικῇ δι' ἑαυτοῦ δημιουργῆσαι.

H. and P. say "*κύριος ὁ θεὸς* Ignat. MS. Ep. ad Antioch." But *εἶπεν ὁ θεὸς* appears without a variant in the *apparatus criticus* of Lightfoot's Edition of the Ignatian Epistles (vol. ii. p. 818, ed. 1).

27. *ἄρρεν καὶ θῆλυ κ.τ.λ.* (*Quis rer. div. her.* § 33); cf. Matt. xix. 4 *ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς* and Mark x. 6.

Ἐποίησε γάρ, φησίν, ὁ θεὸς τὸν ἄνθρωπον οὐκ εἰκόνα, ἀλλὰ κατ' εἰκόνα (*ibid.* § 48, i. 505).

Τὴν μὲν οὖν ψυχῆς ἐμφέρειαν, δεδήλωκεν ἐν ἑτέροις, εἰπών· Ἐποίησεν ὁ θεὸς τὸν ἄνθρωπον, κατ' εἰκόνα θεοῦ ἐποίησεν αὐτόν (*De Somn.* i. § 13, i. 632).

31 Λέγεται γάρ, ὅτι Εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν (*De Migrat. Abrah.* § 8, i. 442).

Διὸ καὶ παγκάλως Μωϋσῆς καὶ πατέρα τῶν ὅλων καὶ ἐπίσκοπον τῶν γενομένων αὐτὸν εἰσήγαγεν, εἰπών· Εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησε, καὶ ἰδοὺ καλὰ λίαν (*ibid.* § 24, i. 457).

Παρ' ὃ καὶ ἐν ἱεραῖς γραφαῖς λέγεται· Εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν, καὶ ἰδοὺ ἀγαθὰ σφόδρα (*Quis rerum div. heres* § 32, i. 495).

[Vidit deus omnia quae fecit, et ecce bona sunt valde (*Quaestt. et Sol. in Genesim, Sermo* iv. § 147, A. ii. 356).]

ii. 1, 2 Καὶ ἐτελέσθησαν οἱ οὐρανοὶ καὶ ἡ γῆ, καὶ πᾶς ὁ κόσμος αὐτῶν...καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ ἔργον αὐτοῦ ὃ ἐποίησεν...Ὅταν οὖν λέγῃ, συνετέλεσεν ἕκτῃ ἡμέρᾳ τὰ ἔργα (*Leg. Allegor.* i. §§ 1, 2, i. 43, 44).

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31. *τὰ πάντα*, om. *τὰ* LXX. Cod. E.

ἀγαθὰ σφόδρα (*Quis rer. div. her.* § 33) looks like a reminiscence of the Hebrew טוב מאד. The LXX. has *καλὰ λίαν*, as Philo *De Migrat. Abrah.*

ii. 1. *ἐτελέσθησαν* (*Leg. Allegor.* i. § 1) and *συνετέλεσεν* (*Quis rer. div. her.* § 24) point to the LXX. *συνετελέσθησαν.*

πᾶς ὁ κόσμος αὐτῶν (*Leg. Allegor.* i. § 1), so LXX. Mangey in this reading has followed Cod. Med., and displaced *πᾶσαι αἱ στρατιαί*, which may have been an earlier rendering, reproducing כל צבאם more literally.

Συνετέλεσεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν (*Quis rerum div. heres* § 24, i. 490).

2 *Εὖ μέντοι καὶ τὸ φάναι κατέπαυσεν, οὐχὶ ἐπαύσατο· παύει μὲν γὰρ τὰ δοκοῦντα ποιεῖν, οὐκ ἐνεργοῦντα· οὐ παύεται δὲ ποιῶν αὐτός. Διὸ καὶ ἐπιφέρει· κατέπαυσεν ὧν ἤρξατο* (*Leg. Allegor.* i. § 3, i. 44).

κατέπαυσεν οὖν τῇ ἑβδόμῃ ἡμέρᾳ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἐποίησε (*ibid.* § 6, i. 46).

2–4 *Δηλώσει δὲ καὶ αὐτὸς ἐν τῷ τῆς κοσμοποιΐας ἐπιλόγῳ φάσκων· Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ ὧν ἐποίησε. Καὶ εὐλόγησεν ὁ θεὸς τὴν ἡμέραν τὴν ἑβδόμην, καὶ ἡγίασεν αὐτήν, ὅτι ἐν αὐτῇ κατέπαυσεν ἀπὸ πάντων τῶν ἔργων αὐτοῦ*

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2. Philo (*Leg. Allegor.* i. § 2) is in agreement with the LXX. (*καὶ συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἕκτῃ τὰ ἔργα αὐτοῦ ἃ ἐποίησε*) in substituting the *sixth* day for the *seventh* which the Hebrew has. The change is to be ascribed to a religious motive, lest any appearance of the violation of the first sabbath should be suggested. Cf. Jerome *Quaest. Heb. in Gen.* "Pro die sexto in Hebraeo habet diem septimum. Arctabimus igitur Judaeos, qui de otio Sabbati gloriantur, quod jam tunc in principio Sabbatum dissolutum sit, dum Deus operatur in Sabbato." Both readings are combined in *Ep. Barn.* (xv. 3) *καὶ ἐποίησεν ὁ θεὸς ἐν ἓξ ἡμέραις τὰ ἔργα τῶν χειρῶν αὐτοῦ, καὶ συνετέλεσεν ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ, καὶ κατέπαυσεν ἐν αὐτῇ.*

Siegfried infers Philo's acquaintance with the Hebrew text from *De Vita Mosis* i. § 37, ii. 113 *τὴν τριπόθητον ἡμέραν* (the Sabbath) *ἀνεδιδάσκοντο. ζητοῦντες γὰρ...τίς ἄρα ἐστὶν ἡ τοῦ κόσμου γενέθλιος, ἐν ᾗ τόδε τὸ πᾶν ἀπετελέσθη*, and *De Septenario* § 6, ii. 281 *Μωσῆς δὲ ἀπὸ σεμνοτέρου πράγματος ἐκάλεσεν αὐτὴν συντέλειαν καὶ παντέλειαν· ἑξάδι μὲν τὴν γένεσιν τῶν τοῦ κόσμου μερῶν ἀναθείς, ἑβδομάδι δὲ τὴν τελείωσιν.*

The latter part of the verse is quoted in Heb. iv. 4 *καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ.*

ὧν ἤρξατο ὁ θεὸς ποιῆσαι. Εἶτ' *ἐπιλέγει· Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς, ὅτε ἐγένετο, ᾗ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν* (*De Posterit. Caini* § 18, i. 237).

4 [Quare mundi creationem in menti revolvens ac recensens dicit: Hic est liber generationis coeli et terrae quum facta sunt (*Quaestt. et Sol. in Genesim, Sermo* i. § 1, A. ii. 1).]

Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς, ὅτε ἐγένοντο ...ἐπιφέρει τὸ ὅτε ἐγένετο, τὸ πότε κατὰ περιγραφὴν οὐ διορίζων (*Leg. Allegor.* i. § 8, i. 47).

5 *Ἧ ἡμέρᾳ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν καὶ πᾶν χλωρὸν ἀγροῦ πρὸ τοῦ γενέσθαι ἐπὶ τῆς γῆς, καὶ πάντα χόρτον ἀγροῦ πρὸ τοῦ ἀνατεῖλαι· οὐ γὰρ ἔβρεξεν ὁ θεὸς ἐπὶ τὴν γῆν, καὶ ἄνθρωπος οὐκ ἦν ἐργάζεσθαι τὴν γῆν* (*Leg. Allegor.* i. § 9, i. 47).

Καὶ πάντα, φησί, χόρτον ἀγροῦ πρὶν ἀνατεῖλαι (*ibid.* § 10, i. 48).

Quid est, Et fecit deus omne viride agri, antequam esset super terram; et omne foenum priusquam germinasset? (*Quaestt. et Sol. in Genesim, Sermo* i. A. ii. 2).]

6 *Πηγὴ δὲ ἀνέβαινεν ἀπὸ τῆς γῆς καὶ ἐπότιζε πᾶν τὸ πρόσωπον αὐτῆς* (*De Mundi Opificio* § 45, i. 31).

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4. *ὅτε ἐγένοντο*, which Mangey following Cod. Vat. reads in *Leg. Allegor.* i. § 8, is supported by "quum facta sunt" (*Quaest.* ii. 1); it possibly indicates an alternative rendering, which gave בהבראם more accurately. But the singular appears in the same context and in *De Posterit. Caini* § 18.

5. *ἐργάζεσθαι τὴν γῆν*, so LXX. Codd. AE; as the Heb.; *ἐργάζεσθαι αὐτὴν* LXX. *Vat. Rom.*

6. Philo gives both *ἀπὸ τῆς γῆς* and *ἐκ τῆς γῆς*; *ἐκ* is the

Πηγὴ δὲ ἀνέβαινεν ἀπὸ τῆς γῆς καὶ ἐπότιζε πᾶν τὸ πρόσωπον τῆς γῆς (*Leg. Allegor.* i. § 11, i. 48).

Διὸ καὶ ἐν Γενέσει λέγεται· Πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς, καὶ ἐπότιζε πᾶν τὸ πρόσωπον τῆς γῆς (*De Posterit. Caini* § 37, i. 249).

Αἴδεταί τις [χρησμὸς] ἐν ἀρχῇ τῆς νομοθεσίας μετα τὴν κοσμοποιΐαν εὐθὺς τοιόσδε· Πηγὴ δὲ ἀνέβαινεν ἐκ τῆς γῆς, καὶ ἐπότιζε πᾶν τὸ πρόσωπον τῆς γῆς (*De Profug.* § 32, i. 573).

[Quid est, Fons ascendebat de terra, et irrigabat omnem faciem terrae? (*Quaestt. et Sol. in Genesim, Sermo* i. § 3, A. ii. 3).]

7 *Μετὰ δὲ ταῦτα φησίν, ὅτι ἔπλασεν ὁ θεὸς ἄνθρωπον, χοῦν λαβὼν ἀπὸ τῆς γῆς· καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς* (*De Mundi Opific.* § 46, i. 32).

καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν λαβὼν ἀπὸ τῆς χθονός, καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς· καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν (*Leg. Allegor.* i. § 12, i. 49, *De Somn.* i. § 6, i. 625).

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reading of the LXX. generally, but ἀπὸ is found, acc. to H. and P., in Codd. 16 and 127 (text).

7. ἄνθρωπον (*De Mund. Opific.*); τὸν ἄνθρωπον LXX.

χοῦν λαβὼν, the addition of λαβὼν is found in many LXX. cursives. Sever. ap. Niceph. Cat. καὶ ἔλαβε χοῦν ἀπὸ τῆς γῆς...καὶ οὐκ εἶπε βῶλον ἔλαβε, ἀλλὰ χοῦν. But Procop. Gaz. Λείπει δὲ τῷ, χοῦν ἀπὸ τῆς γῆς, τό, λαβών.

The ἐνέπνευσε of *De Plantat. Noe* § 5 gives the meaning of, but is not a various reading for, ἐνεφύσησεν; cf. τό γε μὴν ἐνεφύσησεν ἴσον ἐστὶ τῷ ἐνέπνευσεν ἢ ἐψύχωσε τὰ ἄψυχα (*Leg. Allegor.* i. § 13).

ἀπὸ τῆς χθονὸς (*Leg. Allegor.* § 12) gives מן־אדמה more closely than ἀπὸ τῆς γῆς, which is the reading of the LXX.: cf. Dt. xxv. 15 ἐπὶ τῆς γῆς LXX., ἐπὶ τῆς χθονός Philo (*Quis rer. div. her.* § 33), =על־אדמה.

ἐνεφύσησε γὰρ εἰς τὸ πρόσωπον αὐτοῦ πνεῦμα ζωῆς ὁ θεός· καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζωῆς (*Leg. Allegor.* iii. § 55, i. 119).

ὅτι ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνεῦμα ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν (*Quod det. potiori insid.* § 22, i. 207).

Ἐνεφύσησε γάρ, φησίν, ὁ ποιητὴς τῶν ὅλων εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν (*Quis rerum div. heres* § 11, i. 481).

Ἐνέπνευσε γάρ, φησίν, ὁ θεὸς εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς (*De Plantat. Noe* § 5, i. 332, *De Mundo* § 4, ii. 606).

[Cur "in faciem insufflasse" dicitur "vitam"? (*Q. et S. in Gen., Serm.* i. § 5, A. ii. 4).]

8 Καὶ ἐφύτευσεν ὁ θεὸς παράδεισον ἐν Ἐδὲμ κατὰ ἀνατολάς· καὶ ἔθετο ἐκεῖ τὸν ἄνθρωπον ὃν ἔπλασε (*Leg. Allegor.* i. § 14, i. 51, cf. *ibid.* § 16, i. 53, *De Plantat. Noe* § 8, i. 334, *De Confus. Ling.* § 14, i. 414, *De Mundo* § 7, ii. 608).

[Quare "in Adin (s. Edem) orientem versus" dicitur plantasse paradisum? (*Quaestt. et Sol. in Genesim, Sermo* i. § 7, A. ii. 5).]

9 Καὶ ἐξανέτειλεν ὁ θεὸς ἐκ τῆς γῆς πᾶν ξύλον ὡραῖον

εἰς ψυχὴν ζωῆς (*Leg. Allegor.* iii. § 55) renders חיה as a substantive (לנפש חיה), instead of an adjective. The same reading was given by the old editions in *Quod det. pot. insid.* § 22, where Mangey reads ζῶσαν, with the note "Sic MS. Vat. et Textus sacer." For ζῶσαν cf. 1 Cor. xv. 45 Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν.

8. ὁ θεὸς, so LXX. *Vat. Rom.*; κύριος ὁ θεὸς Codd. AE, as the Heb.

εἰς ὅρασιν καὶ καλὸν εἰς βρῶσιν, καὶ τὸ ξύλον τῆς ζωῆς ἐν μέσῳ τοῦ παραδείσου, καὶ τὸ ξύλον τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ (*Leg. Allegor.* i. § 17, i. 54).

Λέγεται γάρ, ὅτι τὸ ξύλον τῆς ζωῆς ἐστιν ἐν μέσῳ τοῦ παραδείσου (*De Plantat. Noe* § 11, i. 336).

[Cur dicit, in paradiso "omne lignum (fuisse) speciosum ad adspectum, et bonum ad vescendum"?...Quid est "lignum vitae," et quare "in medio paradisi"?...Quid est "lignum ad sciendum, cognoscibile boni et mali"? (*Quaestt. et Sol. in Gen., Sermo* i. §§ 9–11, A. ii. 6–8).]

10 *Δηλοῖ δὲ ὁ νομοθέτης φάσκων· Ποταμὸς δὲ ἐκπορεύεται ἐξ Ἐδὲμ ποτίζειν τὸν παράδεισον, ἐκεῖθεν ἀφορίζεται εἰς τέσσαρας ἀρχάς* (*De Posterit. Caini* § 37, i. 250).

Ποταμὸς γάρ, φησί, πορεύεται, κ.τ.λ. (*De Somniis* ii. § 37, i. 690).

Ποταμὸς δὲ ἐκπορεύεται ἐξ Ἐδέμ, τοῦ ποτίζειν τὸν παράδεισον· ἐκεῖθεν ἀφορίζεται εἰς τέτταρας ἀρχάς.
11 *Ὄνομα τῷ ἑνὶ Φυσών· οὗτος ὁ κυκλῶν πᾶσαν τὴν γῆν*
12 *Εὐιλάτ, ἐκεῖ οὗ ἐστι τὸ χρυσίον. Τὸ δὲ χρυσίον τῆς*

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10. *πορεύεται* (*De Somn.* ii. 37); elsewhere *ἐκπορεύεται* as LXX. *τοῦ ποτίζειν*, twice in *Leg. Allegor.* i. § 19; elsewhere *ποτίζειν* as LXX.

11. *Φυσών*, Phison. Mangey reads *Φεισών* in the context, *τῶν τεττάρων ἀρετῶν ἓν εἶδός ἐστιν, ἡ φρόνησις, ἣν Φεισὼν ὠνόμασεν, παρὰ τὸ φείδεσθαι.* So LXX. Codd. AE; but *Φισών* *Vat. Rom.* and Procop. Gaz.

Εὐιλάτ, Evilat; so LXX. Cod. E and *Vat. Rom.* *Εὐειλάτ* Cod. A. Philo's spelling of the word is shown by his derivation of it from *εὖ* and *ἵλεως*.

ἐκεῖ οὗ. Cf. *Leg. Allegor.* i. § 25, i. 59 *Ἐκεῖ οὖν, φησί, οὗ ἐστι τὸ χρυσίον. Οὐ λέγει εἶναι τὸ χρυσίον μόνον, ἀλλ' ἐκεῖ οὗ ἐστιν.* The reading *ἐκεῖ οὖν* of LXX. Cod. E is found in many cursives.

γῆς ἐκείνης καλόν· ἐκεῖ ἐστιν ὁ ἄνθραξ καὶ ὁ λίθος ὁ
13 πράσινος. Καὶ ὄνομα τῷ ποταμῷ τῷ δευτέρῳ, Γεών· οὗτος
14 κυκλοῖ πᾶσαν τὴν γῆν Αἰθιοπίας. Καὶ ὁ ποταμὸς ὁ τρίτος,
ὁ Τίγρις· οὗτος ὁ πορευόμενος κατέναντι Ἀσσυρίων. Ὁ
δὲ ποταμὸς ὁ τέταρτος, οὗτος ὁ Εὐφράτης (*Leg. Allegor.*
i. § 19, i. 56).

10 ff. [Qui fluvius sit, qui ex Adin procedebat, unde paradisus irrigatur, et quattuor dividuntur flumina, Phison, et Gehon, et Tigris, et Euphrates?...Quare Euphratem solum non describit quoad locum, sed Phison ait circuit omnem terram Evilat, et Gehon circuit omnem terram Aethiopiae, et Tigris vadit contra Assyriam? (*Quaestt. et Sol. in Genesim, Sermo* i. § 12–13, A. ii. 9, 10).]

15 Καὶ ἔλαβε κύριος ὁ θεὸς τὸν ἄνθρωπον ὃν ἐποίησε, καὶ ἔθετο αὐτὸν ἐν τῷ παραδείσῳ, ἐργαζέσθαι αὐτὸν καὶ φυλάσσειν (*Leg. Allegor.* i. §§ 16, 28, i. 53, 61).

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12. ἐκεῖ, LXX. καὶ ἐκεῖ.

13. Γεών, so LXX. *Vat. Rom.*; Γηών Codd. AE : Γαιών in several cursives.

14. ὁ πορευόμενος, so LXX. Codd. AE : ὁ προπορευόμενος *Vat. Rom.*

οὗτος ὁ Εὐφράτης : οὗτος Εὐφράτης LXX. Codd. AE; Εὐφράτης (om. οὗτος) *Vat. Rom.*

15. ἐποίησε, LXX. ἔπλασε. Philo carefully distinguishes ἐποίησε from ἔπλασε, Διὰ τοῦτο ὃν μὲν μόνον τίθησιν ἐν τῷ παραδείσῳ πλαστὸν καλεῖ, ὃν δὲ καὶ ἐργάτην καὶ φύλακα ἀποδείκνυσιν, οὐ πλαστόν, ἀλλ' ὃν ἐποίησε (*Leg. Allegor.* i. § 16) : Τοῦ πλασθέντος διαφέρει ὃν ἐποίησεν ὁ θεὸς ἄνθρωπον, ὡς εἶπον. Ὁ μὲν γὰρ πλασθεὶς νοῦς ἐστι γεωδέστερος, ὁ δὲ ποιηθεὶς ἀϋλώτερος, φθαρτῆς ὕλης ἀμέτοχος, καθαρωτέρας καὶ εἰλικρινεστέρας τετυχηκὼς συστάσεως (*ibid.* § 28).

ἐν τῷ παραδείσῳ, so LXX. Codd. AE : + τῆς τρυφῆς *Vat. Rom.*

[Cur in paradiso ponit "creatum hominem," minime vero illum qui "secundum imaginem" est?...Cur hominem in paradiso propter duplicem rem locat, "ut nempe operaretur et custodiret illum," quum nullius operae egebat paradisus, eo quod perfectus erat cunctis rebus, sicut a deo plantatus; nec etiam custodis, quis enim erat qui popularetur? (*Quaestt. et Sol. in Gen., Sermo* i. § 8, § 14, A. ii. 6. 11).]

16 Καὶ ἐνετείλατο κύριος ὁ θεὸς τῷ Ἀδάμ, λέγων· Ἀπὸ
πάντος ξύλου τοῦ ἐν τῷ παραδείσῳ βρώσει φαγῇ· ἀπὸ δὲ
17 *τοῦ ξύλου τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ, οὐ*
φάγεσθε· ᾗ δ' ἂν ἡμέρᾳ φάγητε ἀπ' αὐτοῦ, θανάτῳ
ἀποθανεῖσθε (*Leg. Allegor.* i. § 29, i. 61: i. § 33, i. 64
om. δ').

16 *Ἀπὸ δὲ τοῦ ξύλου τοῦ γινώσκειν καλὸν καὶ πονηρὸν οὐ φάγεσθε ἐξ αὐτοῦ* (*Leg. Allegor.* i. § 32, i. 63).

[Cur quando jubet comedere ex omni ligno paradisi, singulariter dicit: Comede; quando vero abstinere facit ex ligno notitiam dante boni et mali, pluraliter dicit: Ne edatis; qua enim die edetis, moriemini? (*Quaestt. et Sol. in Gen., Sermo* i. § 15, A. ii. 12).]

17, 18 [Quid est "Morte moriemini"?...Cur dicit: "Non est bonum esse hominem solum; faciamus ei adjutorem secundum ipsum"? (*ibid.* i. §§ 16, 17, A. ii. 13).]

18 *Καὶ εἶπε κύριος ὁ θεός· Οὐ καλὸν εἶναι τὸν ἄνθρωπον*

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17. The reading of *Leg. Allegor.* i. § 29 *τοῦ εἰδέναι γνωστὸν καλοῦ καὶ πονηροῦ* is a reminiscence of ver. 9.

οὐ φάγεσθε ἐξ αὐτοῦ (*Leg. Allegor.* i. § 32), LXX. *οὐ φάγεσθε ἀπ' αὐτοῦ.*

φάγητε, so LXX. *Vat. Rom.* and Orig. *Philocal.* cap. viii. 2; but *φάγησθε* Cod. A and Procop. Gaz.; *φάγῃ* Cod. E.

μόνον, ποιήσωμεν αὐτῷ βοηθὸν κατ' αὐτόν (*Leg. Allegor.* ii. § 1, i. 66).

ποιήσω γάρ, φησίν, αὐτῷ βοηθόν (*ibid.* § 2, i. 67).

19 *λέγει γάρ· Καὶ ἔπλασεν ὁ θεὸς ἔτι ἐκ τῆς γῆς πάντα τὰ θηρία τοῦ ἀγροῦ καὶ πάντα τὰ πετεινὰ τοῦ οὐρανοῦ· καὶ ἤγαγεν αὐτὰ πρὸς τὸν Ἀδάμ, ἰδεῖν τί καλέσει αὐτά· καὶ πᾶν ὃ ἂν ἐκάλεσεν αὐτὸ Ἀδὰμ ψυχὴν ζῶσαν, τοῦτο ὄνομα αὐτῷ* (*Leg. Allegor.* ii. § 4, i. 68).

πάντα γάρ, φησίν, ὃ ἂν ἐκάλεσεν ὁ Ἀδάμ, τοῦτο ὄνομα τοῦ κληθέντος ἦν (*De Mutat. Nomin.* § 9, i. 588).

Ἤγαγεν ὁ θεὸς τὰ ζῷα πρὸς τὸν Ἀδάμ, ἰδεῖν τί καλέσει αὐτά (*Fragment. ex Joh. Damasc. Sacr. Parall.* p. 748 B, ii. 653).

19–21 [Quare, quum antea dixisset: Faciamus adjutorem homini, bestias creat et pecora?...Quare cuncta animalia adducit ad hominem, ut nomina imponeret (*sic*) eis?...Cur dicit: "Adduxit animalia ad Adam, ut videret quid vocaret ea," quandoquidem non dubitat Deus?...Quid est "Omne quodcunque vocavit animae viventi, hoc est nomen ejus"?...Quid est, "Adae vero non est inventus adjutor similis ei"?...Quid est, "Et immisit ecstasin super Adam et dormire fecit"?...Quid est costa quam tulit ex Terrigena, et quare costam in mulierem effingit? (*Quaestt. et Solut. in Gen., Sermo* i. § 18–§ 25, A. ii. 14–18).]

21–23 *ἔλαβε μίαν τῶν πλευρῶν αὐτοῦ...Ἀνεπλήρου δὴ*

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19. *καὶ πᾶν*, so LXX.: *πάντα* (*De Mutat. Nom.* § 9).

ὃ ἂν, LXX. Cod. A, *Vat. Rom.* *ὃ ἐὰν*: om. *ἐὰν* Cod. E.

ὄνομα αὐτῷ (*Leg. Allegor.* ii. § 4), so LXX. *Vat. Rom.*; *ὄνομα αὐτοῦ* LXX. Codd. AE, and the genitive is supported by *De Mutat. Nom.*

21. *ἀνεπλήρου δή*, LXX. *ἀνεπλήρωσε.*

σάρκα ἀντ' αὐτῆς...Διὸ καὶ ἐπιφέρει, ὅτι ᾠκοδόμησεν εἰς γυναῖκα...Καὶ ἤγαγεν αὐτὴν πρὸς τὸν Ἀδάμ, καὶ εἶπεν Ἀδάμ· Τοῦτο νῦν ὀστοῦν ἐκ τῶν ὀστῶν μου, καὶ σὰρξ ἐκ τῆς σαρκός μου (*Leg. Allegor.* ii. § 10–12, i. 73).

Αὕτη καὶ κληθήσεται γυνή (*ib.* § 13, i. 74).

[Quare formam mulieris 'aedificationem' vocat?...Cur videns vir formatam mulierem adjecit dicens: Haec (s. Hoc, *τοῦτο*) nunc os ex ossibus meis, et caro ex carne mea; haec vocabitur mulier (vira, virago) quoniam ex viro sumpta est? (*Quaestt. et Sol. in Gen., Sermo* i. § 26–28, A. ii. 19. 20).]

24 *Ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν* (*Leg. Allegor.* ii. § 14, i. 75).

ἐγένοντο γὰρ οἱ δύο εἰς σάρκα μίαν, ᾗ φησιν ὁ νομοθέτης (*De Gigant.* § 15, i. 272).

διό φησιν· Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα αὐτοῦ, καὶ προσκολληθήσεται

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23. *ὀστῶν*, so Procop. Gaz., and Cyr. Alex. *in Joel.* ii. 28, 29. But LXX. *ὀστέων*.

αὕτη καὶ, om. *καὶ* LXX.

24. *ἕνεκα* (*Leg. Allegor.* ii. § 14); *ἕνεκεν* (*Fragment.*), as LXX.

πατέρα...μητέρα (*Leg. Allegor.*), *πατέρα...μητέρα αὐτοῦ* (*Fragment.*), patrem suum et matrem (*Quaestt.*); LXX. *Vat. Rom.* *πατέρα αὐτοῦ...μητέρα*, Cod. A *πατέρα αὐτοῦ...μητέρα αὐτοῦ.*

πρὸς τὴν γυναῖκα αὐτοῦ, so LXX. Codd. *DE*, *Vat. Rom.*: *τῇ γυναικὶ αὐτοῦ* Cod. A.

Matt. xix. 5 *ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα, καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ.* Mark x. 7 *ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα.*

πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται δύο εἰς σάρκα μίαν (*Fragment. ex Joh. Damasc. Sacr. Paral.* p. 748 B, ii. 654).

[Cur dicit: Propterea relinquet homo patrem suum et matrem, et adhaerebit uxori suae; et erunt duo in carne una? (*Quaestt. et Sol. in Gen., Sermo* i. § 29, A. ii. 21).]

25 Καὶ ἦσαν οἱ δύο γυμνοί, ὅ τε Ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ,
iii. 1 καὶ οὐκ ᾐσχύνοντο. Ὁ δὲ ὄφις ἦν φρονιμώτατος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς ὧν ἐποίησε κύριος ὁ θεός (*Leg. Allegor.* ii. § 15, i. 76, cf. § 16. 17, i. 79).

Καὶ γὰρ φρονιμώτατός ἐστιν ὁ ὄφις πάντων θηρίων τῶν ἐπὶ τῆς γῆς, ὧν ἐποίησεν κύριος ὁ θεός (*ibid.* ii. § 26, i. 85).

[Quare uterque, Terrigena et mulier, "nudi" dicuntur esse, "et non confundebantur"...Cur cunctis bestiis sapientiorem refert serpentem? (*Quaestt. et Sol. in Gen., Sermo* i. § 30–31, A. ii. 22).]

3–7 [Cur mentitur serpens dicens: Dixit deus, Ne edatis ex omni ligno paradisi, quum ex adverso dixerat, ex omni ligno paradisi edere praeter unum?...Cur, si in mandatis erat non edere de una sola plantea, adjecit mulier ad haec etiam accessum ad eam, dicens: "Dixit: Non edetis ex illa, neque tangetis"?...Quid est, "Eritis sicut dii, ad cognoscendum bonum et malum"?...Quid est, "Deditque viro suo secum"? Quid est, "Aperti sunt oculi ambo-rum"?...Quid est, quod "agnoverunt, quia nudi erant"? ...Cur folia ficus consuunt in perizomata? (*Quaestt. et Sol. in Gen., Sermo* i. § 33–§ 41, A. ii. 23–27).]

ἔσονται δύο (*Fragment.*), the omission of οἱ is probably accidental.

iii. 1. φρονιμώτατος, so LXX. *Vat. Rom.*, Codd. AE; φρονιμώτερος Cod. D: so "sapientiorem" (*Quaestt.*).

7 Καίτοι γυμνὸς οὐκ ἔστι νῦν ὁ Ἀδάμ· ἐποίησαν ἑαυτοῖς περιζώματα (*Leg. Allegor.* ii. § 18, i. 98).

8 Καὶ ἐκρύβη ὅ τε Ἀδὰμ καὶ ἡ γυνὴ αὐτοῦ ἀπὸ προσώπου κυρίου τοῦ θεοῦ ἐν μέσῳ τοῦ ξύλου τοῦ παραδείσου (*Leg. Allegor.* iii. § 1, i. 87).

Τί οὖν τὸ ἐκρύβησαν; (*ib.* § 2, i. 88).

9 Καὶ ἐκάλεσε κύριος ὁ θεὸς τὸν Ἀδάμ, καὶ εἶπεν αὐτῷ· Ποῦ εἶ; (*ib.* § 16, i. 97).

8, 9 [Quid est "vox audita deambulationis dei": num verborum, an pedum strepitus est? atque deambuletne deus?...Quare dum abscondunt se a facie dei, non prius mulier quae prima comedit de fructu vetito, sed primo loco vir scribitur? Dicit enim: "Absconderunt se Adam et mulier ejus."...Cur abscondunt se non alibi, sed "in medio ligni paradisi"?...Quare interrogat Adamum qui omnia scit: Ubi es? et quare non etiam mulierem? (*Quaestt. et Sol. in Gen., Sermo* i. § 42—§ 45, A. ii. 28–31).]

10 Ὅταν γὰρ λέγῃ, Τῆς φωνῆς σου ἤκουσα ἐν τῷ παραδείσῳ καὶ ἐφοβήθην ὅτι γυμνός εἰμι καὶ ἐκρύβην...

12 Ἡ γυνή, φησίν, ἣν ἔδωκας μετ' ἐμοῦ, αὕτη μοι ἔδωκεν
13 ἀπὸ τοῦ ξύλου καὶ ἔφαγον...καὶ εἶπεν ὁ θεὸς τῇ γυναικί· Τί τοῦτο ἐποίησας; Καὶ εἶπεν· Ὁ ὄφις ἠπάτησέ με, καὶ ἔφαγον (*Leg. Allegor.* iii. § 18. 19, i. 98. 99).

[Quare vir dicit: Mulier dedit mihi de ligno, et edi; mulier autem, quod serpens non dedit, sed seduxit me, et

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8. ἐκρύβη (*Leg. Allegor.* iii. § 1), ἐκρύβησαν (*ibid.* § 2), as LXX. The Hebrew verb is in the sing., ויתחבא.

9. LXX. Ἀδάμ, ποῦ εἶ; Philo omits Ἀδάμ.

13. ὁ θεὸς (*Leg. Allegor.* iii. § 19), κύριος ὁ θεὸς LXX. καὶ εἶπεν, + ἡ γυνή LXX.

manducavi? (*Quaestt. et Sol. in Gen., Sermo* i. § 46, A. ii. 30).]

14, 15 Καὶ εἶπε κύριος ὁ θεὸς τῷ ὄφει· Ὅτι ἐποίησας τοῦτο, ἐπικατάρατος σὺ ἀπὸ πάντων τῶν κτηνῶν καὶ ἀπὸ πάντων τῶν θηρίων τῆς γῆς. Ἐπὶ τῷ στήθει καὶ τῇ κοιλίᾳ πορεύσῃ, καὶ γῆν φάγεσαι πάσας τὰς ἡμέρας τῆς ζωῆς σου. Καὶ ἔχθραν θήσω ἀνὰ μέσον σοῦ καὶ ἀνὰ μέσον τῆς γυναικός, καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ τοῦ σπέρματος αὐτῆς. Αὐτός σου τηρήσει τὴν κεφαλήν, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν (*Leg. Allegor.* iii. §§ 21, 54, 55, 64, i. 100, 118, 123, cf. *De Migrat. Abrah.* § 12, i. 446).

ἀπὸ πάντων, φησί, τῶν κτηνῶν ἐπάρατον εἶναι (*Leg. Allegor.* iii. § 35, i. 109).

Τήρει δέ, ὅτι οὐκ εἶπεν ἔχθραν θήσω σοὶ καὶ τῇ γυναικί, ἀλλὰ ἀνὰ μέσον σου καὶ τῆς γυναικός (*ibid.* § 65, i. 124).

[Cur serpenti maledictio hujusmodi (datur): super pectus et ventrem ambulare, et terram edere, et inimicitiam habere cum muliere? (*Quaestt. et Sol. in Gen., Sermo* i. § 48, A. ii. 31).]

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14. *τῶν θηρίων τῆς γῆς* (*Leg. Allegor.* iii. § 21), so LXX. Cod. A*, a more literal rendering of חית השדה than *τῶν θηρίων τῶν ἐπὶ τῆς γῆς* LXX. *Vat. Rom.*, Codd. A[a? mg] E.

ἐπάρατον (*Leg. Allegor.* iii. § 35); query, an error in Mangey's text for *ἐπικατάρατον*?

στήθει, LXX. + *σου*. Procop. Gaz. omits the pronoun.

γῆν φάγεσαι. Mangey, "Sic pro *γῆς* MSS. et Textus sacer." *γῆν φάγῃ* LXX.

15. *τοῦ σπέρματος αὐτῆς*. LXX. pr. *ἀνὰ μέσον*.

τὴν κεφαλὴν (*Leg. Allegor.* iii. § 21); om. *τὴν* (*ibid.* § 67), so LXX.

15 *Αὐτός σου τηρήσει κεφαλήν, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν* (*ib.* § 67, i. 124, and *De Agricult.* § 24, i. 317).

16 Καὶ *τῇ γυναικὶ εἶπε· Πληθύνων πληθυνῶ τὰς λύπας σου καὶ τὸν στεναγμόν σου* (*Leg. Allegor.* iii. § 71, i. 126).

ἐν λύπαις τέξῃ τέκνα (*Leg. Allegor.* iii. § 76, i. 130).

Καὶ *πρὸς τὸν ἄνδρα σου, φησίν, ἡ ἀποστροφή σου* (*ib.* § 78, i. 131).

[Quare maledictio mulieris est multiplicatio tristitiae et gemituum, in tristitia parere, et conversio ad virum suum, et ab ipso dominari? (*Quaestt. et Solut. in Gen.*, *Sermo* i. § 49, A. ii. 32).]

17 Τῷ *δὲ Ἀδὰμ εἶπεν ὁ θεός· "Ὅτι ἤκουσας τῆς φωνῆς τῆς γυναικός σου, καὶ ἔφαγες ἀπὸ τοῦ ξύλου, οὗ ἐνετειλάμην σοι μὴ φαγεῖν, ἀπ' αὐτοῦ ἔφαγες, ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου"* (*Leg. Allegor.* iii. § 79, i. 131).

Τὸ *δὲ "καὶ ἔφαγες ἀπὸ τοῦ ξύλου οὗ ἐνετειλάμην σοι τούτου μόνου μὴ φαγεῖν" ἴσον ἐστὶ τῷ· συγκατέθου κακίᾳ ἣν χρή σε ἀνὰ κράτος ἀπείργειν· διὰ τοῦτο ἐπικατάρατος σύ, οὐχὶ ἡ γῆ, ἐν τοῖς ἔργοις σοῦ* (*ib.* § 88, i. 136).

Παρ' *ὃ καὶ ἐπιφέρει, ὅτι ἐν λύπῃ φάγεσαι αὐτήν, ὅπερ ἐστὶν ἴσον τῷ· ἀπολαύσῃ τῆς ψυχῆς ἐπιλύπως.* (*Leg. Allegor.* iii. § 88, i. 136).

17–19 [Maledicta terra propter te; in tristitia comedes illam: spinas et tribulos germinabit tibi, et edes foenum

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17. *ὁ θεός*, wanting in LXX.

τούτου μόνου (*Leg. Allegor.* iii. § 88), so LXX. *Vat. Rom.*, Cod. A; om. *Leg. Allegor.* iii. § 79.

ἐν λύπῃ φάγεσαι, LXX. *ἐν λύπαις φάγῃ* *Vat. Rom.*, Cod. A. The Hebrew noun is in the sing., בעצבון.

agri; in sudore vultus tui edes panem tuum (*Quaestt. et Sol. in Gen.*, *Sermo* i. § 50, A. ii. 33).]

18 Ἀκάνθας οὖν καὶ τριβόλους ἀνατελεῖ σοι...Καὶ φάγε-
19 σαι τὸν χόρτον τοῦ ἀγροῦ, ἐν ἱδρῶτι τοῦ προσώπου σου
φάγεσαι τὸν ἄρτον σου...Καὶ μέχρι τίνος; Μέχρι, φησίν,
ἀποστρέψεις εἰς τὴν γῆν, ἐξ ἧς ἐλήφθης (*ib.* § 90, i. 137).

Τί ἐστιν, ἕως τοῦ ἐπιστρέψαι σε εἰς τὴν γῆν, ἐξ ἧς ἐλήφθης; (*Fragment. ex Joh. Damasc. Sacr. Parall.* p. 748 A, ii. 653).

Μάρτυς δὲ Μωϋσῆς, ὅταν φῇ, Γῆ εἶ, καὶ εἰς γῆν ἀπελεύσῃ (*De Migrat. Abrah.* § 1, i. 436).

[Quid est "Donec revertaris in terram, de qua sumptus es"?...Quia vero voluptatis aemulus fuit, qua mors acquiritur spiritualis, terrae se rursum tradidit; quamobrem dictum: Terra es, et in terram reverteris (*Quaestt. et Sol. in Gen.*, *Sermo* i. § 51, A. ii. 34).]

20 Ἐκάλεσε γάρ, φησίν, Ἀδὰμ ὄνομα γυναικὸς αὐτοῦ ζωήν, ὅτι αὕτη μήτηρ πάντων τῶν ζώντων, τῶν πρὸς ἀλήθειαν τὸν ψυχῆς δήπου τεθνηκότων βίον (*Quis rer. div. her.* § 11, i. 480).

[Quare Terrigena mulierem suam vocat Vitam, et asserit, quod Mater es omnium viventium? (*Quaestt. et Sol. in Genes.*, *Serm.* i. § 52, A. ii. 34).]

21 [Cur deus tunicas pelliceas facit Adae et mulieri ejus,

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19. μέχρι...ἀποστρέψεις (*Leg. Allegor.* iii. § 90) in answer to the question μέχρι τίνος; LXX. ἕως τοῦ ἀποστρέψαι σε. The reading ἐπιστρέψαι (*Fragment.*) gives a more literal rendering of עד שובך.

20. ὄνομα γυναικὸς αὐτοῦ (*Quis rer. div. her.* § 11); LXX. *Vat. Rom.*, Cod. E τὸ ὄνομα τῆς γυναικὸς αὐτοῦ (om. αὐτοῦ Cod. A).

ζωήν, vitam; LXX. ζωή.

ὅτι αὕτη μήτηρ, so LXX. Codd. AE; om. αὕτη *Vat. Rom.*

et vestit eos? (*Quaestt. et Sol. in Gen., Sermo* i. § 53, A. ii. 35).]

22 Καὶ πάλιν εἶπεν ὁ θεός· Ἰδού, γέγονεν Ἀδὰμ ὡς εἷς ἡμῶν, τοῦ γινώσκειν καλὸν καὶ πονηρόν (*De Confus. Ling.* § 33, i. 430).

[Quibusnam dicit: Ecce Adam factus est tanquam unus ex nobis, ad cognoscendum bonum et malum?...Quid est, Ne forte porrecta manu sumat de ligno vitae, edat
23 et vivat in aeternum?...Cur nunc appellavit paradisum voluptatem, quando hominem emittit de illo ad operandam terram ex qua sumptus est? (*Quaestt. et Sol. in Gen., Sermo* i. §§ 55 and 56, A. ii. 36, 37, 39).]

Καὶ ἐξαπέστειλεν αὐτὸν κύριος ὁ θεὸς ἐκ τοῦ παραδείσου τῆς τρυφῆς, ἐργάζεσθαι τὴν γῆν ἐξ ἧς ἐλήφθη (*Leg. Allegor.* i. § 30, i. 63).

24 Καὶ ἐξέβαλε τὸν Ἀδάμ, καὶ κατῴκισεν ἀπέναντι τοῦ παραδείσου τῆς τρυφῆς. Καὶ ἔταξε τὰ χερουβὶμ καὶ τὴν φλογίνην ῥομφαίαν τὴν στρεφομένην, φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς (*De Cherub.* § 1, i. 138).

Τὸν μὲν οὖν Ἀδὰμ ὁ θεὸς ἐκβάλλει (*De Posterit. Caini* § 3, i. 228).

[Cur "contra paradisum collocat Cherubim et igneum gladium, qui vertebatur, ad custodiendam viam ligni

22. ὁ θεός (*De Confus. Ling.* § 33), so LXX. *Vat. Rom.*; κύριος ὁ θεός Codd. AE, as the Heb.

γέγονεν Ἀδάμ, LXX. Ἀδὰμ γέγονεν.

εἷς ἡμῶν; LXX. εἷς ἐξ ἡμῶν, cf. "unus ex nobis" (*Quaestt.*).

24. κατῴκισεν. LXX + αὐτὸν. Philo agrees with the LXX. in taking Adam as the object of וישכן, and in inserting καὶ ἔταξε to supply the verb before את־הכרובים.

χερουβίμ, so LXX. Cod. E and *Vat. Rom.*; χερουβὶν Cod. A.

vitae"? (*Quaestt. et Sol. in Gen.*, *Sermo* i. § 57, A. ii. 40).]

iv. 1 Ἀδὰμ δὲ ἔγνω τὴν γυναῖκα αὐτοῦ· καὶ συνέλαβε καὶ
ἔτεκε τὸν Κάϊν, καὶ εἶπεν· Ἐκτησάμην ἄνθρωπον διὰ τοῦ
2 θεοῦ. Καὶ προσέθηκε τεκεῖν τὸν Ἄβελ τὸν ἀδελφὸν
αὐτοῦ (*De Cherub.* § 12, i. 146).

[An recte dictum fuerit de Cain: "Acquisivi hominem per deum"? Distinguitur esse ab aliquo et ex aliquo et per aliquid: ex aliquo sicut ex materia; ab aliquo, ut a causa; et per aliquid, sicut per instrumentum. Atqui pater et creator universorum non est instrumentum, sed causa: ergo deflectit de sano consilio, qui dicit non a deo, sed per deum factum esse quod factum est (*Quaestt. et Sol. in Gen.*, *Sermo* i. § 58, A. ii. 41).]

Καὶ προσέθηκε τεκεῖν τὸν ἀδελφὸν αὐτοῦ (*De Sacrific. Abelis et Caini* § 1, i. 163).

Καὶ ἐγένετο Ἄβελ ποιμὴν προβάτων, Κάϊν δὲ ἦν ἐργαζόμενος τὴν γῆν (*ibid.* § 4, i. 165, *De Agricult.* § 5, i. 303).

[Quare junioris Abel prius artem describit, dicens: "Fuit pastor ovium, Cain autem operabatur terram"? (*Quaestt. et Sol. in Genes.*, *Sermo* i. § 59, A. ii. 42).]

3 Καὶ ἐγένετο μεθ' ἡμέρας, ἤνεγκε Κάϊν ἀπὸ τοῦ καρποῦ

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iv. 1. LXX. Εὔαν τὴν γυναῖκα αὐτοῦ. Philo omits Εὔαν.

καὶ συνέλαβε καὶ ἔτεκε, so LXX. Cod. A; καὶ συλλαβοῦσα ἔτεκε LXX. *Vat. Rom.*, Codd. *D*[sil]E.

2. τὸν Ἄβελ τὸν ἀδελφὸν αὐτοῦ, LXX. τὸν ἀδελφὸν αὐτοῦ τὸν Ἄβελ.

3. ἀπὸ τοῦ καρποῦ τῆς γῆς δῶρον τῷ κυρίῳ, LXX. ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ κυρίῳ. Mangey's note *De ss. Ab. et Cain.* § 13 is, "MS. Vat. cum Graecis interpretibus scribit καρπῶν θυσίαν τῷ θεῷ. Sic quoque legit Ambros. *ibid.* c. 7." The singular, καρποῦ, is closer to the Hebrew, מפרי.

τῆς γῆς δῶρον τῷ κυρίῳ (*De Sacrific. Abelis et Caini* § 13, i. 171).

Τὰ μὲν δὴ τοῦ Κάϊν μεθ' ἡμέρας φέροντος τὴν θυσίαν ἐγκλήματα τοιαῦτα ἦν. Ἄβελ δὲ ἤνεγκεν οὐ τὰ αὐτά, οὐδὲ τὸν αὐτὸν τρόπον, ἀλλὰ ἀντὶ ἀψύχων ἔμψυχα, ἀντὶ δὲ νεωτέρων καὶ δευτερείων πρεσβύτερα καὶ πρῶτα, ἀντὶ
4 δὲ ἠσθενηκότων ἐῤῥωμένα καὶ πιότερα· ἀπὸ γὰρ τῶν πρωτοτόκων τῶν προβάτων αὐτοῦ καὶ ἀπὸ τῶν στεάτων αὐτῶν φησι τὴν θυσίαν ποιεῖσθαι, κατὰ τὸ ἱερώτατον διάταγμα (*ibid.* § 27, i. 180).

3, 4, 5 [Cur Cain "post dies" primitias fructuum {s. ita: post dies primitiarum primitias offert} offert; Abel autem de primogenitis et de adipibus (s. crassis) non "post dies"?...Cur primum a Cain initio ducto, secundo loco meminit ejus, quum dicit: Respexit deus ad Abel et ad munera ejus; ad Cain vero et ad sacrificia illius non advertit?...Quam distinctionem habet munus a sacrificio?...Unde scivit Cain non placuisse ei oblationem suam? Forsitan resolvit dubium caussa superaddita: "Tristitia enim invasit eum et concidit vultus ejus." (*Quaestt. et Sol. in Gen., Sermo* i. §§ 60–63, A. ii. 42, 43).]

7 Τὸ δὲ λόγιόν ἐστι τοιόνδε· Οὐκ ἐὰν ὀρθῶς προσενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς (*De Agricult.* § 29, i. 319).

[Quid est, "Non quod non recte offeras, sed quod (s. nisi) recte non dividas?...Quid est, "Peccasti, quiesce"?...Cur bonum in manum tradere male videtur, dicens: 'Ad te conversio ejus'?..."Tu princeps eris illius." (*Quaestt. et Sol. in Gen., Sermo* i. 64, 65, 66, A. ii. 43, 45).]

Τὸ παραπλήσιον καὶ ἐν τοῖς περὶ τῆς τοῦ παντὸς

3. κυρίῳ, so LXX. Codd. AD *Vat. Rom.*; θεῷ Cod. E.

γενέσεως χρησθεῖσι λογίοις περιέχεται σημειωδέστερον· λέγεται γὰρ πρὸς τὸν φαῦλον, Ὦ οὗτος, ἥμαρτες, ἡσύχασον (*De Sobriet.* § 10, i. 400).

Καθὰ *καὶ* Μωσῆς *ἐπιτιμῶν τῷ πρεσβείων μὲν ἀξιώσαντι γένεσιν, δευτερείων δὲ τὸν ἄφθαρτον θεόν, φησίν·* Ἥμαρτες, *ἡσύχασον* (*De Mutat. Nomin.* § 36, i. 608).

8 Καὶ *εἶπε* Κάϊν *πρὸς* Ἄβελ *τὸν ἀδελφὸν αὐτοῦ·* Διέλθωμεν *ἐπὶ τὸ πεδίον.* Καὶ *ἐγένετο ἐν τῷ εἶναι αὐτοὺς ἐν τῷ πεδίῳ, ἀνέστη* Κάϊν *ἐπὶ* Ἄβελ *τὸν ἀδελφὸν αὐτοῦ, καὶ ἀπέκτεινεν αὐτόν* (*Quod det. potiori insid.* § 1, i. 191).

Διὸ *καὶ τὸ ἐπιφερόμενον,* Ἀνέστη Κάϊν *ἐπὶ* Ἄβελ *τὸν ἀδελφὸν αὐτοῦ καὶ ἀπέκτεινεν αὐτὸν κατὰ μὲν τὴν πρόχειρον φαντασίαν ὑποβάλλει, ὅτι* Ἄβελ *ἀνῄρηται, κατὰ δὲ τὴν ἀκριβεστάτην ἐξέτασιν, ὅτι αὐτὸς ὁ* Κάϊν *ὑφ' ἑαυτοῦ.* Ὥσθ' *οὕτως ἀναγνωστέον,* Ἀνέστη Κάϊν, *καὶ ἀπέκτεινεν ἑαυτόν, ἀλλ' οὐχ ἕτερον* (*ibid.* § 14, i. 200).

['Cur in campo fratrem occidit'? (*Quaestt. et Sol. in Gen.*, Sermo i. § 67, A. ii. 46).]

9 Ἔστι *δὲ πεῦσις τοιαύτη·* Ποῦ Ἄβελ *ὁ ἀδελφός σου;* Πρὸς *ἣν ἀποκρίνεται·* Οὐ *γινώσκω, μὴ φύλαξ τοῦ ἀδελφοῦ μου εἰμὶ ἐγώ;*......Ἔκθεσμος *δὲ καὶ ἔκφυλος πᾶς ὁ τὸν τοῦ θεοῦ ὀφθαλμὸν οἰόμενός τι παρορᾶν.* Ὁ *δέ γε καὶ ἐπινεανιεύεται φάσκων·* Μὴ *φύλαξ τοῦ ἀδελφοῦ*

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7. *ἥμαρτες.* Philo in *De Sobriet.* § 10 prefixes *ὦ οὗτος* as a rhetorical address.

8. *ἐπὶ τὸ πεδίον,* LXX. *εἰς τὸ πεδίον.*

πεδίῳ ἀνέστη, so LXX. *Vat. Rom.; πεδίῳ καὶ ἀνέστη* LXX. Codd. AE.

9. *ποῦ Ἄβελ,* LXX. *ποῦ ἐστιν Ἄβελ:* so "Ubi est Abel?" (*Quaestt.*).

μου εἰμὶ ἐγώ; (*Quod det. potiori insid.* §§ 17, 18, i. 202, 203).

[Cur qui scit omnia, sciscitatur fratricidam: "Ubi est Abel frater tuus?"...Quare velut homini respondens dicit: Nescio; numquid custos fratris mei ego sum?...Ad haec illud dictum, *non sum custos fratris mei*, o quam pulchra apologia! (*Quaestt. et Sol. in Gen., Sermo* i. §§ 68, 69, A. ii. 46).]

10 *Μαρτυρήσει δὲ τὸ χρησθὲν λόγιον, ἐν ᾧ φωνῇ χρώμενος καὶ βοῶν ἃ πέπονθεν ὑπὸ κακοῦ συνθέτου τηλαυγῶς εὑρίσκεται* (*Quod det. potiori insid.* § 14, i. 200).

Καὶ εἶπεν ὁ θεός· Τί ἐποίησας; φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με ἐκ γῆς (*ibid.* § 20, i. 205).

Φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ πρός με ἐκ τῆς γῆς (*ibid.* § 22, i. 206).

[Quid est, "Vox sanguinis fratris tui clamat ad me de terra"? (*Quaestt. et Sol. in Gen., Sermo* i. § 70, A. ii. 47).]

11 *Καὶ νῦν ἐπικατάρατος σὺ ἐπὶ τῆς γῆς...Τὸν δὲ τρόπον, καθ' ὃν ἐπὶ τῆς γῆς κατάρατος ὁ νοῦς γίνεται, προσυπογράφει λέγων· Ἣ ἔχανε τὸ στόμα αὐτῆς, δέξασθαι τὸ αἷμα τοῦ ἀδελφοῦ σου* (*Quod det. potiori insid.* §§ 26, 27, i. 210).

[Cur "maledictus" asseritur "super terram"? (*Quaestt. et Sol. in Gen., Sermo* i. § 71, A. ii. 48).]

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10. *ὁ θεός*, so LXX. Codd. AE: *κύριος Vat. Rom.* No Divine Name in Heb.

ἐποίησας, so LXX. Codd. AE: *πεποίηκας Vat. Rom.*

ἐκ γῆς (*Quod det. pot. insid.* § 20), *ἐκ τῆς γῆς* (*ibid.* 22), as LXX.

11. *ἐπὶ τῆς γῆς* (*Quod det. pot. insid.* § 26), so LXX. Cod. A; *ἀπὸ τῆς γῆς* LXX. *Vat. Rom.* and Cod. E. Philo also in the same context supports the reading *ἀπό*: *καταρατὸν δέ φησιν τὸν νοῦν οὐκ ἀπ' ἄλλου τινὸς ἢ τῆς γῆς ἔσεσθαι.*

11, 12 Ἐπικατάρατος σὺ ἀπὸ τῆς γῆς, ἣ ἔχανε τὸ στόμα αὐτῆς δέξασθαι τὸ αἷμα τοῦ ἀδελφοῦ σου ἐκ τῆς χειρός σου, ᾗ ἐργᾷ τὴν γῆν, καὶ οὐ προσθήσει τὴν ἰσχὺν αὐτῆς δοῦναί σοι (*De Agricult.* § 5, i. 303).

12 Ἐργάσεται διὰ τοῦτο τὴν γῆν, οὐ γεωργήσει, γεωργὸς μὲν γὰρ πᾶς τεχνίτης....οὐ προσθήσει τὴν ἰσχὺν αὐτῆς δοῦναί σοι....Διὸ καὶ κατ' ἀκόλουθον στένων καὶ τρέμων ἐπὶ τῆς γῆς εὑρίσκεται (*Quod det. potiori insid.* §§ 28, 30, 32, i. 211, 213, 214).

[Quid est, "Gemens et tremens eris super terram"? (*Quaestt. et Sol. in Gen., Sermo* i. § 72, A. ii. 48).]

13 Καὶ εἶπε, φησί, Κάϊν πρὸς κύριον· Μείζων ἡ αἰτία μου τοῦ ἀφεθῆναι (*Quod det. potiori insid.* §§ 39, 41, i. 218, 220).

Μείζων ἡ αἰτία μου τοῦ ἀφεθῆναί με (*De Confus. Ling.* § 32, i. 430).

[Quid est, "Major est causa (mea), (quam) ut dimittas me"? (*Quaestt. et Sol. in Gen., Sermo* i. § 73, A. ii. 48).]

Unde et fratricida Cain dicebat: Magnum est damnum poenae id quod derelinquas me, indicans quod non est poena animae major quam derelinqui a deo (*ibid. Sermo* iv. § 4, A. ii. 247).

14 Εἰ ἐκβαλεῖς με, φησί, σήμερον ἀπὸ τοῦ προσώπου τῆς

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12. ᾗ ἐργᾷ. LXX. *Vat. Rom.* ὅτε ἐργᾷ; Codd. AE ὅτι ἐργᾷ, so Procop. Gaz.

13. πρὸς κύριον, as Heb., so LXX. Cod. A πρὸς τὸν κύριον; *Vat. Rom.* Cod. E πρὸς κύριον τὸν θεόν.

τοῦ ἀφεθῆναι, LXX. + με.

Procop. Gaz. omits the pronoun. The omission of the pronoun is closer to the original, גדול עוני מנשוא.

14. ἐκβαλεῖς, so LXX. Cod. E: but ἐκβάλλεις *Vat. Rom.* and Cod. A. LXX. has ἀπὸ προσώπου τῆς γῆς καὶ ἀπὸ τοῦ προσώπου σου.

γῆς, καὶ ἀπὸ τοῦ προσώπου σοῦ κρυβήσομαι (*Quod det. potiori insid.* § 41, i. 220).

Εἴ με ἐκβαλεῖς ἀπὸ τῆς γῆς, καί σου κρυβήσομαι; (*ibid.* § 45, i. 222).

[Quid est, "Omnis qui invenerit me occidet me" quum vix esset alius homo praeter parentes ejus? (*Quaestt. et Sol. in Gen., Sermo* i. § 74, A. ii. 49).]

15 *Διὰ τοῦτο καὶ ὁ χρησμὸς ἀντιμαρτυρῶν τῇ προσποιητῷ εὐηθείᾳ τοῦ Κάϊν φησίν· Οὐχ οὕτω φρονεῖς, ὡς λέγεις.... Ὁ δὲ ἀποκτείνας, φησί, Κάϊν ἑπτὰ ἐκδικούμενα παραλύσει ...Λέγει δὲ ἑξῆς, ὅτι ἔθετο κύριος ὁ θεὸς σημεῖον τῷ Κάϊν, τοῦ μὴ ἀνελεῖν αὐτὸν πάντα τὸν εὑρίσκοντα* (*Quod det. potiori insid.* §§ 45, 46, 48, i. 223, 224).

Κάϊν δὲ ὁ ἀναιδὴς καὶ ἀδελφοκτόνος οὐδαμοῦ τῆς νομοθεσίας ἀποθνήσκων εὑρίσκεται, ἀλλὰ καὶ λόγιόν ἐστιν ἐπ' αὐτῷ χρῆσθεν τοιοῦτο· Ἔθετο κύριος ὁ θεὸς τῷ Κάϊν σημεῖον, τοῦ μὴ ἀνελεῖν αὐτὸν πάντα τὸν εὑρίσκοντα (*De Profug.* § 11, i. 555).

[Cur "omnis qui occiderit Cain, septem vindictas exsolvet"?...Cur signum ponitur fratricidae, ne eum occidat omnis qui invenerit eum? quum oporteret contra facere, in manum nempe tradere ad interitum. (*Quaestt. et Sol. in Gen., Sermo* i. §§ 75, 76, A. ii. 49, 50).]

16 *Τοῦ μὲν οὖν ἀντιτεταγμένου παράδειγμα τὸ ἐπὶ τοῦ Κάϊν εἰρημένον, ὅτι ἐξῆλθεν ἀπὸ προσώπου τοῦ θεοῦ*

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14. "Omnis qui invenerit &c." LXX. *Vat. Rom.* Codd. A[b? mg] E *καὶ ἔσται πᾶς ὁ εὑρίσκων*: om. *ἔσται* Cod. A*.

15. Philo expands *οὐχ οὕτω* (*Vat. Rom.*, *οὕτως* Codd. AE) by the words *φρονεῖς, ὡς λέγεις.*

ὁ δὲ ἀποκτείνας. LXX. *πᾶς ὁ ἀποκτείνας.*

τὸν εὑρίσκοντα, LXX. + *αὐτόν.*

καὶ ᾤκησεν ἐν γῇ Ναΐδ κατέναντι Ἐδέμ (*De Cherub.* § 4, i. 140).

Ἐξῆλθε δὲ Κάϊν ἀπὸ προσώπου τοῦ θεοῦ καὶ ᾤκησεν ἐν γῇ (*Quod det. potiori insid.* § 45, i. 222).

Ἐξῆλθε δὲ Κάϊν ἀπὸ προσώπου τοῦ θεοῦ καὶ ᾤκησεν ἐν γῇ Ναΐδυ κατέναντι Ἐδέμ (*De Posterit. Caini* § 1, i. 226).

17 Καὶ ἔγνω Κάϊν, φησί, τὴν γυναῖκα αὐτοῦ, καὶ συλλαβοῦσα ἔτεκε τὸν Ἐνώχ· καὶ ἦν οἰκοδομῶν πόλιν, καὶ ἐπωνόμασε τὴν πόλιν ἐπὶ τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἐνώχ (*ibid.* § 11, i. 232. Cf. *De Confus. Ling.* § 25, i. 423).

18 Υἱὸς δὲ τοῦ Ἐνὼχ λέγεται Γαϊδάδ, ὃ ἑρμηνεύεται ποίμνιον (*De Posterit. Caini* § 19, i. 237).

19 Ἔλαβεν δὲ ἑαυτῷ Λαμὲχ δύο γυναῖκας· ὄνομα τῇ μιᾷ δὲ Ἀδά, καὶ ὄνομα τῇ δευτέρᾳ Σελλά (*ibid.* § 22, i. 239).

20 τὸν Ἰωβὴλ ὃς ἑρμηνεύεται μεταλλοιῶν (*ibid.* § 24, i. 241).

21 Τοῦ δὲ Ἰωβὴλ ἀδελφὸν εἶναι φασὶν τὸν Ἰωβάλ....Ὁ δὲ Ἰωβὰλ οὗτος, φησίν, ἔστι πατὴρ ὁ καταδείξας ψαλτήριον καὶ κιθάραν (*ibid.* §§ 30, 31, i. 244, 245).

Παγκάλως οὖν ὁ μετακλίνων λόγους Ἰουβὰλ πατὴρ εἴρηται ψαλτηρίου καὶ κιθάρας (*ibid.* § 32, i. 246).

22 Εἶτά φησιν, ὅτι οὗτος ἦν σφυροκόπος χαλκεὺς χαλκοῦ

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16. Ναΐδυ, so Mangey's text in *De Posterit. Caini* § 1.

21. Ἰωβάλ, LXX. Ἰουβάλ.

LXX. οὗτος ἦν ὁ καταδείξας ψαλτήριον καὶ κιθάραν. Philo has ἔστι for ἦν, and by inserting πατὴρ before ὁ καταδείξας seems to attempt to give the original, אבי כל תפש, which the LXX. does not reproduce. Philo emphasizes the πατήρ: πατέρα μουσικῆς καὶ τῶν κατὰ μουσικὴν πάντων ὀργάνων, τὸν γεγονὸν λόγον προσφυέστατα καλεῖ.

καὶ σιδήρου....Τοῦ δὲ Θοβὲλ ἀδελφὴν εἶναί φησι Νοεμάν, ἧς ἑρμηνεία πιότης (*ibid.* §§ 34, 35, i. 247, 248).

23 Μάρτυς δὲ Λάμεχ, ὁ τῆς Κάϊν ἀσεβείας ἔκγονος, ὅς φησι γυναιξὶ ταῖς ἑαυτοῦ, δυσὶ γνώμαις ἀγνώμοσιν· Ἄνδρα ἀπέκτεινα εἰς τραῦμα ἐμοί, καὶ νεανίσκον εἰς μώλωπα ἐμοί (*Quod det. potiori insid.* § 15, i. 201).

[Cur Lamech post quintam generationem se reprehendit de majoris sui Cain fratricidio, dicens, ut scriptura ait, uxoribus suis Addae et Sellae: "Virum occidi in vulnus mihi, et adolescentulum mihi in plagam. Quoniam si septies vindictae capiuntur ex Cain, ex Lamech utique septuagies septem"? (*Quaestt. et Sol. in Gen., Sermo* i. § 77, A. ii. 52).]

25 *ἔγνω Ἀδὰμ Εὔαν τὴν γυναῖκα αὐτοῦ· καὶ συλλαβοῦσα ἔτεκεν υἱόν, καὶ ἐπωνόμασε τὸ ὄνομα αὐτοῦ Σήθ* (*De Cherub.* § 16, i. 149).

Ἔγνω, φησίν, Ἀδὰμ τὴν γυναῖκα αὐτοῦ Εὔαν, καὶ συλλαβοῦσα ἔτεκεν υἱόν, καὶ ἐπωνόμασεν τὸ ὄνομα αὐτοῦ Σήθ· Ἐξανέστησε γάρ μοι ὁ θεὸς σπέρμα ἕτερον ἀντὶ Ἄβελ, ὃν ἀπέκτεινε Κάϊν (*De Posterit. Caini* § 36, i. 249, and § 49, i. 258).

[Quare Adam generans Seth, superinducit dicens: Suscitavit mihi deus semen aliud pro Abel, quem occidit Cain? (*Quaestt. et Sol. in Gen., Sermo* i. § 78, A. ii. 54).]

26 Τὸν γὰρ τοῦ Σὴθ υἱὸν ὄνομα Ἐνώς—ἑρμηνεύεται δὲ ἐλπίς, οὗτος ἤλπισε πρῶτον, φησίν, ἐπικαλεῖσθαι

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23. *μώλωπα ἐμοί,* so LXX. *Vat. Rom.* Cod. A: *μώλωπά μοι* Cod. E.

26. *οὗτος ἤλπισε πρῶτον...ἐπικαλεῖσθαι.* The combination of *πρῶτον* with *ἤλπισε* looks like an attempt to unite different

τὸ ὄνομα κυρίου τοῦ θεοῦ (*Quod det. potiori insid.* § 38, i. 218).

Οὗτος ἤλπισεν ἐπὶ τὸν τῶν ὅλων πατέρα καὶ ποιητήν (*De Abrah.* § 2, ii. 2).

[Cur filius Seth Enos speravit invocare nomen domini dei? (*Quaestt. et Sol. in Gen., Sermo* i. § 79, A. ii. 55).]

v. 1 Διὸ καὶ προειπὼν ἐπὶ τοῦ Ἐνώς, ὅτι οὗτος ἤλπισεν ἐπικαλεῖσθαι τὸ ὄνομα κυρίου τοῦ θεοῦ, ῥητῶς ἐπιφέρει, αὕτη βίβλος γενέσεως ἀνθρώπων (*Quod det. potiori insid.* § 38, i. 218).

αὕτη ἡ βίβλος γενέσεως ἀνθρώπων (*De Abrahamo* § 2, ii. 3).

[Quare post spei mentionem dicit: "Hic est liber generationis hominum"? (*Quaestt. et Sol. in Gen., Sermo* i. § 80, A. ii. 55).

3 Cur in genealogia Adam non amplius memorat Cain sed Seth? Quem ait *secundum speciem ac formam suam esse* (*ibid.* § 81, A. ii. 56).

21, 22 Quid illud sit: Placuit Enoch deo postquam genuit
Mathusala, annis ducentis?...Cur poenitentiam colens
Enoch, ante poenitentiam dicitur vixisse annos centum et
23 sexaginta quinque, post vero poenitentiam ducentos?...
Cur poenitentiam agens annis trecentis sexaginta quinque
24 vixisse dicitur?...Quare decedente Enoch superinducit

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renderings of הוחל. The right rendering, suggested in πρῶτον, must have dropped out of sight. The LXX. gives οὗτος ἤλπισεν ἐπικαλεῖσθαι. Philo's other quotation οὗτος ἤλπισεν ἐπὶ is a paraphrase.

v. 1. αὕτη βίβλος (*Quod det. pot. insid.* § 38); but αὕτη ἡ βίβλος (*De Abrah.* § 2), as LXX.

illud: Placuit deo?...Quid est, Non inveniebatur, quia transtulit eum deus? (*ibid.* §§ 82–86, A. ii. 56–59).]

Δηλοῖ δὲ τὸ χρησθὲν ἐπὶ τοῦ Ἐνὼχ λόγιον τόδε· Εὐηρέστησε δὲ Ἐνὼχ τῷ θεῷ, καὶ οὐχ εὑρίσκετο (*De Mutat. Nomin.* § 4, i. 583).

29 Μαρτυρήσει δὲ ἡ Νῶε γένεσις—ὃ ἑρμηνεύεται δίκαιος—, ἐφ' οὗ λέγεται· Οὗτος διαναπαύσει ἡμᾶς ἀπὸ τῶν ἔργων ἡμῶν, καὶ ἀπὸ τῆς γῆς ἧς κατηράσατο κύριος ὁ θεός (*Quod det. potiori insid.* § 32, i. 214).

[Quomodo illico in ipsa nativitate Noe, pater ejus dicit, quod "Iste quiescere nos faciet ab operibus et a tristitiis, deque terra, cui maledixit dominus deus"?... Qui sunt tres Noë filii, Sem, Cham et Japheth (*Quaestt. et Sol. in Gen.*, *Sermo* i. §§ 87, 88, A. ii. 60, 61).]

vi. 1 Καὶ δὴ ἐγένετο, ἡνίκα ἤρξαντο οἱ ἄνθρωποι πολλοὶ γίνεσθαι ἐπὶ τῆς γῆς, καὶ θυγατέρες ἐγεννήθησαν αὐτοῖς (*De Gigant.* § 1, i. 262).

2 Ἰδόντες δὲ οἱ ἄγγελοι τοῦ θεοῦ τὰς θυγατέρας τῶν

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29. ἀπὸ τῶν ἔργων ἡμῶν κ. ἀπὸ τῆς γῆς, omitting καὶ ἀπὸ τῶν λυπῶν τῶν χειρῶν ἡμῶν (LXX.).

In *Quaestt.* "Ab operibus et a tristitiis deque terra," ידינו is omitted. Siegfried conjectures ומעצבונינו was read for ומעצבון ידינו.

vi. 1. ἐγεννήθησαν, so LXX. *Vat. Rom.* Cod. E: ἐγενήθησαν Cod. A.

2. οἱ ἄγγελοι τοῦ θεοῦ, so LXX. Codd. AE, οἱ υἱοὶ τοῦ θεοῦ *Vat. Rom.* For the reading οἱ ἄγγελοι τοῦ θεοῦ, cf. Josephus *Ant.* i. 3 πολλοὶ γὰρ ἄγγελοι θεοῦ γυναιξὶ συμμιγέντες ὑβριστὰς ἐγέννησαν παῖδας. Both renderings are combined in The Book of Enoch "And the Angels, the sons of the heavens, saw and lusted after them" (vi. 2, *ed.* Charles, where see note and reff.). See also Hornemann *Exercitt. critt. spec.* ii. pp. 180—193, and Mangey's note on *De Gigant.* § 2.

ἀνθρώπων ὅτι καλαί εἰσιν, ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο (*ibid.* § 2, i. 263).

3 Εἶπε *γάρ, φησί, κύριος ὁ θεός·* Οὐ *καταμενεῖ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις εἰς τὸν αἰῶνα, διὰ τὸ εἶναι αὐτοὺς σάρκας* (*ibid.* § 5, i. 265).

Λέγει *γάρ·* Ἔσονται *αἱ ἡμέραι αὐτῶν ἔτη ἑκατὸν εἴκοσιν* (*ibid.* § 12, i. 270).

[Quid est, Non permanebit spiritus meus in hominibus in aeternum, quia carnes sunt ipsi?...Quare dies hominum erant anni centum viginti? (*Quaestt. et Sol. in Genesin, Sermo* i. §§ 90, 91, A. ii. 62, 63).]

4 Οἱ *δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις* (*De Gigant.* § 13, i. 270).

Καὶ *μετ' ἐκεῖνο, φησίν, ὡς ἂν εἰσεπορεύοντο οἱ ἄγγελοι τοῦ θεοῦ πρὸς τὰς θυγατέρας τῶν ἀνθρώπων καὶ ἐγεννῶσαν αὐτοῖς* (*Quod deus immutab.* § 1, i. 272).

[Qua ratione ex angelis et mulieribus gigantes? (*Quaestt. et Sol. in Gen., Sermo* i. § 92, A. ii. 66).]

5—7 Ἰδὼν *οὖν, φησίν, κύριος ὁ θεός, ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς, καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ ἐπιμελῶς ἐπὶ τὰ πονηρὰ πάσας τὰς ἡμέρας, ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησε τὸν ἄνθρωπον ἐπὶ τῆς γῆς, καὶ διενοήθη, καὶ εἶπεν ὁ θεός·* Ἀπαλείψω *τὸν ἄνθρωπον*

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3. *οὐ καταμενεῖ,* LXX. *οὐ μὴ καταμείνῃ.*
ἐν τοῖς ἀνθρώποις, in hominibus = באדם, LXX. + *τούτοις.*
ἔτη ἑκατὸν εἴκοσι, LXX. *ἑκατὸν εἴκοσι ἔτη.*
4. *οἱ ἄγγελοι τοῦ θεοῦ,* LXX. *οἱ υἱοὶ τοῦ θεοῦ.*
αὐτοῖς, so LXX. *Vat. Rom.* Codd. *D*[sII]E : *ἑαυτοῖς* Cod. A.
5. *ἐν τῇ καρδίᾳ,* LXX. + *αὐτοῦ.*
ἐπὶ τὰ πονηρὰ, so LXX.; *ἐπὶ* omitted in *De Confus. Ling.* § 7.

ὃν ἐποίησα ἀπὸ προσώπου τῆς γῆς (*Quod deus immutab.* § 5, i. 275).

Ἰδὼν γάρ, φησί, κύριος ὁ θεός, ὅτι ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων ἐπὶ τῆς γῆς, καὶ πᾶς τις διανοεῖται ἐν τῇ καρδίᾳ ἐπιμελῶς τὰ πονηρὰ πάσας τὰς ἡμέρας, ἔγνω τὸν ἄνθρωπον...τίσασθαι (*De Confus. Ling.* § 7, i. 408).

6 Ὥστε ἐνεθυμήθη καὶ ἐνενοήθη ὁ θεός, οὐχὶ νῦν πρῶτον, ἀλλ' ἐξέτι πάλαι, παγίως καὶ βεβαίως, ὅτι ἐποίησε τὸν ἄνθρωπον (*Quod deus immut.* § 10, i. 280).

Χωρὶς γὰρ τοῦ μὴ τρέπεσθαι τὸ θεῖον, οὔτε τὸ ἐνεθυμήθη οὔτε τὸ ἐνενόησεν δηλωτικὰ μεταμελείας ἐστίν (*Ex Joh. Monach.* ii. 669).

[Quid est "Curavit cogitabundus, quia fecit hominem in terra, et in mente revolvit"? (*Quaestt. et Sol. in Gen. Sermo* i. § 93, A. ii. 67).]

7 Ἀπαλείψω, φησί, τὸν ἄνθρωπον ὃν ἐποίησα ἀπὸ προσώπου τῆς γῆς, ἀπὸ ἀνθρώπου ἕως κτήνους, ἀπὸ ἑρπετῶν ἕως πετεινῶν τοῦ οὐρανοῦ, ὅτι ἐνεθυμήθην, ὅτι ἐποίησα αὐτόν (*Quod deus immutab.* § 11, i. 280).

Ἐπανιτέον δὲ ἐπὶ τὴν ἐξ ἀρχῆς σκέψιν, καθ' ἣν ἠπο-

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6. ἐνεθυμήθη, LXX.pr. καὶ.

ἐνενοήθη (*Quod deus immut.* § 10) and ἐνενόησεν (*Ex Joh. Monach.*) are variations upon διενοήθη (*Quod deus immut.* § 5) which is read in the LXX.

7. ἐνεθυμήθην (*Quod deus immutab.* § 11). But in the immediate context we read πάλιν τινὸς τῶν εἰρημένων ἀκούσαντες ὑπολαμβάνουσι θυμοῖς καὶ ὀργαῖς χρῆσθαι τὸ ὄν, from which, as well as from *Quod deus immutab.* § 15 and from *Quaestt.*, we may conclude, that Philo knew the reading ἐθυμώθην, and that the reading ἐνεθυμήθην has perhaps been introduced by an oversight from ver. 6.

ροῦμεν, τίνα ὑπογράφει νοῦν τὸ ἐθυμώθην ὅτι ἐποίησα αὐτούς (*ibid.* § 15, i. 283, cf. *Ex Caten. Ined.* ii. 675).

[Cur minatus hominem delere, jumenta quoque cum illo corrumpere ait, "ab homine (inquiens) usque ad pecus, et a reptilibus usque ad volatilia"?...Cur dicit, "Indignatus sum quoniam feci eos"? (*Quaestt. et Sol. in Gen.*, *Sermo* i. §§ 94, 95, A. ii. 67, 68).]

8 *Εἰ γάρ τις ἔροιτο, διὰ τί φησι τὸν Νῶε χάριν εὑρεῖν ἐναντίον κυρίου τοῦ θεοῦ, μηδὲν πρότερον ἐργασάμενον, ὅσα γε εἰς τὴν ἡμετέραν ἐπίγνωσιν, ἀστεῖον, ἀποκρινούμεθα δεόντως, ὅτι ἐπαινετῆς ἐλέγχεται συστάσεως καὶ γενέσεως, ἑρμηνεύεται γὰρ Νῶε ἀνάπαυσις ἢ δίκαιος* (*Leg. Allegor.* iii. § 24, i. 102).

Νῶε δὲ εὗρε χάριν (*Quod deus immut.* § 15, i. 283).

Νῶε εὗρε χάριν ἐναντίον κυρίου τοῦ θεοῦ (*ibid.* § 19, i. 285).

Νῶε εὗρε χάριν παρὰ κυρίῳ θεῷ (*ibid.* § 23, i. 288).

ἐθυμώθην is the reading of LXX. Codd. ADE, "33, 55, alii, Syro-Hex., Arab. 1. 2" (Field, *Hexapl.*). Cf. August. *De Civit. Dei*, xv. 1. 24 quia iratus sum, quoniam feci eos; Ambros. *lib. de Noa*, quia iratus est Dominus.

ἐνεθυμήθην which is the reading of LXX. *Vat. Rom.*, Chrys. (*Homil. in Gen.* xxii. § 5, t. iv. p. 193 ed. Migne), repeats the rendering of the same Hebrew word in ver. 6. Aquila, in both instances, translates by *μεταμέλομαι*.

In *Quod deus immutab.* § 11 Mangey notices that Cod. Vat. has two readings, *χθονός* (אדמה) for *γῆς* and *ἔπλασα* (יצרתי) for *ἐποίησα*, which possibly represent a Greek text more close to the Hebrew.

8. *παρὰ κυρίῳ θεῷ* (*Quod deus immutab.* § 23); so Mangey's text: probably by an error for *παρὰ κυρίῳ τῷ θεῷ*. There is no other support for *παρὰ* instead of *ἐναντίον* (LXX.). "Coram Deo" (*Quaestt.*); *κυρίου* is omitted by Codd. 19. 76. 129 (H. and P.).

The Hebrew is בעיני יהוה.

Παρατηρητέον δὲ ὅτι τὸν μὲν Νῶέ φησιν εὐαρεστῆσαι ταῖς τοῦ ὄντος δυνάμεσι, κυρίῳ τε καὶ θεῷ (*ibid.* § 24, i. 289).

[Cur nunc dicitur, "Noe gratiam invenisse coram deo"? (*Quaestt. et Sol. in Gen., Sermo* i. § 96, A. ii. 68).]

9 Φησὶ γάρ· Αὗται αἱ γενέσεις Νῶε· Νῶε ἄνθρωπος δίκαιος, τέλειος ὢν ἐν τῇ γενεᾷ αὐτοῦ· τῷ θεῷ εὐηρέστησε Νῶε (*Quod deus immut.* § 25, i. 290).

Αὗται γάρ, φησίν, αἱ γενέσεις Νῶε· Νῶε ἄνθρωπος δίκαιος, τέλειος ἐν τῇ γενεᾷ αὐτοῦ, τῷ θεῷ εὐηρέστησεν (*De Abrahamo* § 6, ii. 6 (bis)).

[Quare generationibus annumerat Noachum non ex majoribus (ejus), sed ex virtutibus (propriis)?...Iustus erat perfectus et (deo) placens (*Quaestt. et Sol. in Gen., Sermo* i. § 97, A. ii. 69).]

11 ἐφθάρη ἡ γῆ ἐναντίον τοῦ θεοῦ, καὶ ἐπλήσθη ἀδικίας (*Quod deus immut.* § 26, i. 291).

[Quid, quod "Corrupta est terra coram deo, et impleta est terra injustitia"? (*Quaestt. et Sol. in Gen., Sermo* i. § 98, A. ii. 69).]

12 Προσηκόντως οὖν ὁ ἱερώτατος Μωϋσῆς τότε φθείρεσθαι τὴν γῆν εἶπεν, ὅτε αἱ τοῦ δικαίου Νῶε ἀρεταὶ διεφάνησαν. Ἦν δέ φησι κατεφθαρμένη ἡ γῆ, ὅτι κατέ-

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9. τέλειος ἐν τῇ γενεᾷ (*De Abrah.* § 6). The omission of ὢν after τέλειος in this passage caused Siegfried to conjecture that in early Hebrew MSS. היה was wanting. But in the context (*De Abrah.* § 7: ii. 6) the sentence ὑμνήσας τὸν ἄνθρωπον ἐπεῖπεν, ὅτι τέλειος ἦν ἐν τῇ γενεᾷ αὐτοῦ, makes it more probable that the omission is accidental.

11. ἐπλήσθη ἀδικίας (*Quod deus immutab.* § 26). The LXX. has ἐπλήσθη ἡ γῆ ἀδικίας: so *Quaestt.*

φθειρε πᾶσα σὰρξ τὴν ὁδὸν αὐτοῦ ἐπὶ τῆς γῆς. Δόξει μέν τισιν ἡ λέξις ἡμαρτῆσθαι, καὶ τὸ ἀκόλουθον τοῦ λόγου καὶ τὸ ἄπταιστον οὕτως ἔχειν, ὅτι κατέφθειρε πᾶσα σὰρξ τὴν ὁδὸν αὐτῆς· ἀνοίκειον γάρ ἐστι θηλυκῷ ὀνόματι, τῇ σαρκί, ἀῤῥενικὴν ἐπιφέρεσθαι πτῶσιν, τὴν αὐτοῦ. (*Quod deus immut.* § 30, i. 293).

[Quid est, "Corrupit omnis caro viam ejus (s. ipsius) super terram"? (*Quaestt. et Sol. in Gen., Sermo* i. § 99, A. ii. 70).]

13 [Quid est, "Tempus omnis hominis venit contra me, quia terra impleta est iniquitate"? (*ibid.* § 100, A. ii. 71).]

14 Τοιγαροῦν ὁ δίκαιος καὶ ἐν τῷ μεγάλῳ καὶ ἐπαλλήλῳ τοῦ βίου κατακλυσμῷ, μήπω δυνάμενος δίχα αἰσθήσεως ψυχῇ μόνῃ τὰ ὄντα ὄντως ὁρᾶν, τὴν κιβωτόν, λέγω δὲ τὸ σῶμα, ἔνδοθέν τε καὶ ἔξωθεν ἀσφάλτῳ καταχρίσει (*De Confus. Ling.* § 22, i. 420).

[Quare de lignis quadratis arcam facit?...Quare dicit: "Nidos nidos facies arcam"?...Quare jubet intus et foris
15 bitumine arcam lini?...Cur arcae mensuras tradidit hujuscemodi: "Longitudo trecentorum cubitorum, et latitudo ejus quinquaginta, et altitudo triginta; et in cubito

12. *τὴν ὁδὸν αὐτοῦ*, viam ejus. Philo comments on the use of the masc. pronoun *αὐτοῦ*, where *αὐτῆς* might have been expected: *ὥσθ' οὕτως ἀποδοτέον· κατέφθειρε πᾶσα σὰρξ τὴν τοῦ αἰωνίου καὶ ἀφθάρτου τελείαν ὁδὸν τὴν πρὸς θεὸν ἄγουσαν* (*Quod deus immutab.* § 30).

14. *ἔνδοθέν τε καὶ ἔξωθεν* (*De Confus. Ling.* § 22): LXX. *ἔσωθέν τε καὶ ἔξωθεν*.

The rendering 'nidos nidos facies arcam' (*Quaestt.*) suggests the literal reproduction of the Hebrew distributive, as if the text were קנים קנים תעשה את־התבה; so Lagarde in *Onomast. Sacr.* ii. 95.

desuper, acuminata, paulatim collecta obelisci instar"?...
16 Quid est ostium a latere? dicit enim: "Ostium facies a
latere"...Cur dixit inferiora habitacula distega et tristega
17 fieri?...Quare dicit diluvium futurum esse ad corrum-
pendam omnem carnem, in qua spiritus vitalis est sub
coelo?...Quare, "omnia, quae fuerint super terram, consu-
18 mentur," inquit?...Quid est, "Statuam foedus meum
tecum"?...non enim dixit: "Ponam foedus meum tibi,
sed te"*, id est: "Tu es justum verumque foedus" (*Quaestt.
et Sol. in Gen.*, *Sermo* ii. §§ 2—10, A. ii. 75—89).]

vii. 1 *Ἐγένετο δέ τις τῶν μετὰ ταῦτα σφόδρα δοκίμων ἀνὴρ ὁσιώτατος, οὗ τὴν εὐσέβειαν ἀνάγραπτον ἠξίωσεν ἐν ἱεραῖς βίβλοις ὁ τοὺς νόμους διαταξάμενος* (*De Nobilitate*, § 3, ii. 439).

[Cur dicit: "Intra tu, et omnis domus tua in arcam; quia te vidi justum coram me in generatione ista"? (*Quaestt. et Sol. in Gen.*, *Sermo* ii. § 11, A. ii. 89).]

2 *Ὁπότε γοῦν τὴν γῆν ὕδατι καθαίρειν ὁ δημιουργὸς διενοήθη, καὶ τὴν ψυχὴν τῶν ἀμυθήτων ἀδικημάτων κάθαρσιν λαβεῖν, ἐκνιψαμένην καὶ ἀπολουσαμένην τὰ μιάσματα τρόπον ἁγνείας ἱερᾶς, παραινεῖ τῷ φανέντι δικαίῳ, ὃς οὐ παρεσύρη τῇ κατακλυσμοῦ φορᾷ, εἰσαγαγεῖν εἰς τὴν κιβωτόν, ὅπερ ἦν τὸ τῆς ψυχῆς ἀγγεῖον, τὸ σῶμα, ἀπὸ τῶν κτηνῶν τῶν καθαρῶν ἑπτά, ἄῤῥεν καὶ θῆλυ* (*Quod det. potiori insid.* § 46, i. 223).

[Quare jubet in arcam inducere ex mundis pecoribus
septena, masculum et feminam, ex immundis vero bina,
3 masculum et feminam, ad nutriendum semen super omnem

* Gen. vi. 18 Constanter habetur *μετὰ σοῦ*, tecum: etsi nonnulli legant *πρός σε*, ad te. *Auch.*

4 terram?...Cur pluvia diluvii fit per quadraginta dies
totidemque noctes?...Quid est, "Delebo omnem suscita-
tionem (naturae) vigentem, quam feci, a facie terrae"?...
5 Quare dicit: "Fecit Noë omnia, quae precepit (s. man-
davit) ei dominus deus"?...(*Quaestt. et Sol. in Gen.*, *Sermo* ii. §§ 12, 14—16, A. ii. 91, 95—98).]

10 [Cur post ingressum in arcam septem dies transiere, post quos (supervexit) diluvium? (*ibid.* § 13, A. ii. 94).]

11 *Οὗτός ἐστιν ὁ μέγας κατακλυσμός, ἐν ᾧ ἀνεῴχθησαν μὲν οἱ καταῤῥάκται τοῦ οὐρανοῦ, λέγω δὲ τοῦ νοῦ, ἀπεκαλύφθησαν δὲ αἱ πηγαὶ τῆς ἀβύσσου, τουτέστι τῆς αἰσθήσεως* (*De Profug.* § 34, i. 575).

[Cur, In sexcentesimo (anno) vitae Noë fit diluvium, mense septimo, vigesimo septimo die mensis?...Quid est, "Rupti sunt omnes fontes abyssi et cataractae coeli

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vii. 4. omnem suscitationem: LXX. πᾶν τὸ ἀνάστημα *Vat. Rom.*: πᾶν τὸ ἀνάστεμα Cod. A: πᾶσαν τὴν ἀνάστασιν Codd. DE.

a facie terrae. So LXX. Cod. A ἀπὸ προσώπου τῆς γῆς, as Heb.: but Codd. DE *Vat. Rom.* ἀπὸ προσώπου πάσης τῆς γῆς.

11. LXX. Codd. ADE, *Vat. Rom.* ἐῤῥάγησαν πᾶσαι (om. E) αἱ πηγαὶ τῆς ἀβύσσου, καὶ οἱ καταράκται (καταῤῥάκται *Vat. Rom.*) τοῦ οὐρανοῦ ἠνεῴχθησαν. Philo in *De Profug.* § 34 inverts the order of the clauses, and for ἐῤῥάγησαν has ἀπεκαλύφθησαν. The explanation of this probably is that he quotes from memory, and is influenced by the recollection of Ps. xvii. 16 καὶ ὤφθησαν αἱ πηγαὶ τῶν ὑδάτων, καὶ ἀνεκαλύφθη τὰ θεμέλια τῆς οἰκουμένης. The order of the clauses is not made clearer by Philo's comment, Μόνως γὰρ οὕτως ἡ ψυχὴ κατακλύζεται, ἄνωθεν μὲν ὥσπερ ἀπ' οὐρανοῦ τοῦ νοῦ, καταῤῥαγέντων ἀδικημάτων, κάτωθεν δὲ ὥσπερ ἀπὸ γῆς τῆς αἰσθήσεως, ἀνομβρησάντων τῶν παθῶν.

mense septimo (*Quaestt.*); LXX. δευτέρου μηνός. Aucher's note is "Sic etiam Arm. text. Genes. vii. 11." The same variation occurs in ch. viii. 14. The *seventh* month is mentioned in ch. viii. 4.

apertae sunt"? (*Quaestt. et Sol. in Gen., Sermo* ii. §§ 17, 18, A. ii. 99, 101; cf. *De Abraham.* § 8, ii. 7).]

[dirupti sunt fontes abyssi (*Quaestt. et Sol. in Gen., Sermo* ii. § 64, A. ii. 149).]

16 [Quid est, "Clausit deus de foris ejus arcam"?...Quid
17 significat, "Multiplicata est aqua, et levavit arcam quae
19, 20 ferebatur super aquam"?...Quare quindecim cubitis
21 supra omnes excelsos montes redundabat aqua?...Quid
22 est, "Mortua est omnis caro mobilis"?...Quid est, "Omne
23 quod erat in arida, mortuum est"?...Quid est, "Delevit
omnem suscitationem quae erat super faciem terrae"?...
Non inconsulto dixit *suscitationem;* id enim nomen est
ambitionis ac superbiae...Quid est, "Remansit solus Noë
et qui cum eo erant in arca"?...(*Quaestt. et Sol. in Gen.,*
Sermo i. §§ 19—25, A. ii. 103—106).]

viii. 1 [Quare dicit: "Memor fuit deus Noë, et bestiarum, et
jumentorum"; vix tamen mulieris et puerorum meminit?
...Quid est, "Adduxit spiritum super terram, et cessavit
2 aqua"?...Quid est, "Cooperti sunt fontes abyssi, et cata-
3 ractae coeli"?...Quid est, quod "Descendebat aqua
4 deminuta post centum quinquaginta dies"?...Cur dicit,
"Sedit arca mense septimo, vigesimo septimo die
5 mensis"?...Quare dicit: "Decimo mense, prima (die
6 mensis) apparuerunt capita montium"?...Quare post
7 quadraginta dies aperit Justus fenestram arcae?...Cur

viii. 2. Cooperti sunt: so LXX. ἐπεκαλύφθησαν *Vat. Rom.* and Codd. D^{sil}E: ἀπεκαλύφθησαν Cod. A: Aquila καὶ ἐνεφράγησαν: Symmachus καὶ ἐκλείσθησαν.

Pro *revelatis* fontibus, *clausos* et *obturatos* omnes interpretes transtulerunt (Jerome, *Quaestt. in Gen.*).

corvum primum emittit?...Quare corvus egressus non
amplius redit, quum nondum siccata esset pars aliqua
terrae?...Quare opposite dicit: "donec siccaretur aqua a
terra," quum non aqua de terra sed terra de aqua (siccetur)?
8 ...Cur secundo emittit columbam illamque a se, atque ut
videret, si cessavit aqua; quorum nihil dixit de corvo?...
9 Quare non inveniens columba requiem pedibus (suis)
revertitur ad Noë?...Quid est, "Extendens manum
10 accepit eam, et induxit ad se"?...Quare "detentus adhuc
septem alios dies rursus emisit columbam"?...Quid est
11 "Rediit iterum ad eum columba ad vesperam, habens
folium olivae ramum gracilem in ore suo"?...Cur dicitur:
12 "Scivit Noë, quia cessavit aqua e terrâ"?...Quare tertio
post septem dies alios emisit columbam, et (quae) non
13 amplius rediit ad eum?...Quare sexcentesimo primo anno
vitae Noë, primo (die) mensis primi, defuit aqua a terra?
14 ...Quid est, "Aperuit Noe tectum arcae"?...Quare
in septimo mense, septima et vigesima (die) siccata est
terra?...Cur terra arefacta, non egreditur Noe de arca,
antequam (novum) audisset oraculum? Dixit enim
16 deus ad Noe: "Exi tu, et uxor tua, et filii tui, et uxores

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8. a se. LXX. *ὀπίσω αὐτοῦ.* But some six cursives in H. and P. (20. 61. 74. 106. 107. 128. 129. 130) have *παρ' αὐτοῦ.* So Chrys. *Homil. in Gen.* xxvi. § 4 *καὶ ἀπέστειλε τὴν περιστεράν, φησί, παρ' αὐτοῦ.* Cf. Aucher's note, "Hancce lectionem excogitasse videtur Philo vel ex illis verbis *ὀπίσω αὐτοῦ*: quod tamen respicit ad corvum; dicitur enim *emisit columbam post* eum; vel ex istis, *εἰσήγαγεν αὐτὴν πρὸς ἑαυτόν, induxit eam ad semet ipsum;* de quo tamen loco acturus est inferius seorsum." Philo is closer to the Heb., מאתו.

14. in septimo mense: LXX. *ἐν δὲ τῷ μηνὶ τῷ δευτέρῳ.* See ch. vii. 11.

18 filiorum tuorum, una cum residuis viventibus"?...Utquid, quum ingressi sunt arcam, ordo talis erat, ipsius, et filiorum, postea vero uxorum, ejus et filiorum suorum; in egressu vero res variat, ait enim; "Egressus est Noe, et uxor ejus," deinde "filii ejus et uxores filiorum ejus"?...

20 Quare "deo" altare, non autem domino dicitur aedificasse?...Quid est, "Sumpsit de pecoribus, et volatilibus mundis, et obtulit holocarpomata"?...Quare immolat beneficae virtuti dei, acceptio vero fit per utramque
21 virtutem domini et dei? ait enim: "Odoratus est dominus deus in odore (s. odorem) suavitatis"?...Quid est, "Ait dominus deus recogitans: Non adjiciam adhuc maledicere terram propter opera hominum; jacet enim cogitatio mentis humanae diligenter jugiterque in malis a juventute. Non adjiciam ergo adhuc percutere omnem carnem viventem, sicut feci alias"? (*Quaestt. et Sol. in Gen., Sermo* ii. §§ 26—54, A. ii. 107—133).]

Ἔγκειται γάρ, φησίν, ἡ διάνοια τοῦ ἀνθρώπου ἐπιμελῶς ἐπὶ τὰ πονηρὰ ἐκ νεότητος (*Quis rerum div. heres*, § 59, i. 516: cf. *Ex Joh. Monach.* ii. 663).

22 [Quid est, "Semen et messis, frigus et aestus, aestas et

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18. filiorum ejus, omitting *μετ' αὐτοῦ*, as LXX. Cod. A*: +*μετ' αὐτοῦ* LXX. Codd. A^{amg}*D^{sil}*E *Vat. Rom.*

20. deo...non domino: Philo in *Quaestt.* expressly: so LXX. Codd. AE, with many cursives and Arm. (H. and P.), *τῷ θεῷ*; but *Vat. Rom.* Chrys. *τῷ κυρίῳ*. Heb. ליהוה: Vulg. 'Domino.'

obtulit holocarpomata: so LXX. Codd. AE *ἀνήνεγκεν* (*ἤνεγκεν* E) *ὁλοκάρπωσιν*; LXX. *Vat. Rom. ἀνήνεγκεν εἰς ὁλοκάρπωσιν.*

Philo's reading, if rightly represented, is closer to the Hebrew ויעל עלת.

ix. 1 ver, die ac nocte non cessent"?...Cur "benedicens (deus)
Noe et filiis ejus dixit: Crescite, et multiplicamini, et
2 replete terram, et dominamini ejus, et terror vester ac
tremor sit super bestias, et volatilia, et reptilia, et
3 pisces, quos dedi sub manu vestra"?...Cur "omne reptile
quod vivit, vobis erit" inquit "in cibum"?...Quid est,
"Sicut olera pabuli dedi vobis omnia"?...Quid est,
4 "Carnem in sanguine animae non comedetis"? (*Quaestt.
et Sol. in Gen., Sermo* ii. §§ 55—59, A. ii. 136—142).]

Φησὶ γοῦν ἄντικρυς· ψυχὴ πάσης σαρκὸς αἷμά ἐστιν (*Quis rerum div. heres*, § 11, i. 481).

ἐν αἵματι ψυχῆς κρέας οὐ φάγεσθε (*Ex Joh. Monach.* ii. 668).

5 [Quid est, "Sanguinem animarum vestrarum exquiram
ab omni bestia et de manu hominis fratris (sanguinem s.
6 animam)"?...Quid est, "Qui effuderit sanguinem hominis,
pro sanguine ejus effundetur (ipse)"?..."Ipse fundetur,
sicut sanguis, qui effundit sanguinem."...Quare tanquam
de alio quodam deo dicit, ad imaginem dei fecisse hominem,
non autem ad suam? (*Quaestt. et Sol. in Gen., Sermo* ii.
§§ 60—62, A. ii. 142—146).]

Καὶ ἐν τῷ κατὰ ἀνδροφόνων τεθέντι νόμῳ πάλιν· Ὁ ἐκχέων αἷμα ἀνθρώπου ἀντὶ τοῦ αἵματος αὐτοῦ ἐκχυθήσεται, ὅτι ἐν εἰκόνι θεοῦ ἐποίησα ἄνθρωπον (*De Somn.* i. § 13, i. 632).

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ix. 2. terror vester ac tremor: LXX. Codd. *AD* *ὁ τρόμος ὑμῶν καὶ ὁ φόβος*: Cod. E *ὁ φόβος καὶ ὁ τρόμος ὑμῶν*: *Vat. Rom.* *ὁ τρόμος καὶ ὁ φόβος ὑμῶν.*

6. effundetur: "Arm. habet 'effundetur sanguis ejus.' Sed Gr. juxta Philonem, quem sequutus est Ambros." (Aucher).

Διὰ τί, ὡς περὶ ἑτέρου, θεοῦ φησὶ τό, ἐν εἰκόνι θεοῦ ἐποίησα τὸν ἄνθρωπον, ἀλλ' οὐχὶ τῇ ἑαυτοῦ; (*Fragmenta*, ii. 625).

11 *Στήσω τὴν διαθήκην μου πρός σε* (*De Somn.* ii. § 33, i. 688).

[Quid est, "Non ultra erit diluvium, ut corrumpat omnem terram"?...Cur pro signo non ultra faciendi per universam terram diluvii dicit, se ponere arcum suum in
13 nubibus?...Ait enim, "Arcum meum ponam...in nubi-
18 bus"...Quare memoratis filiis Justi, Sem, Cham, Japheth, medii generationem tantum refert, dicens: "Cham erat
19 pater Chanaan"; et postmodo infert: "Tres hi (sunt)
20 filii Noë"?...Quid est, "Coepit Noe homo agricola esse terrae"?...Cur Justus primum vineam plantat? (*Quaestt. et Sol. in Genesim, Sermo* ii. §§ 63—67, A. ii. 147—153).]

20—21 *Καὶ ἤρξατο Νῶε ἄνθρωπος γεωργὸς εἶναι, καὶ ἐφύτευσεν ἀμπελῶνα. Καὶ ἔπιεν ἐκ τοῦ οἴνου, καὶ ἐμεθύσθη ἐν τῷ οἴκῳ αὐτοῦ* (*De Agricult.* § 1, i. 300).

Ἤρξατο Νῶε ἄνθρωπος εἶναι γεωργός (*ibid.* § 28, i. 319).

ἤρξατο γῆς εἶναι γεωργός (*ibid.* § 40, i. 328).

ἄνθρωπον (*De Somn.* i. § 13): pr. *τὸν* LXX., Ignat. ad Ant. § 2. The article appears in *Fragmenta*, ii. 625; a citation which is generally referred to Gen. i. 27, where *κατὰ εἰκόνα*, not *ἐν εἰκόνι*, occurs.

11. *πρός σε*: LXX. *πρὸς ὑμᾶς*.

20. LXX. *καὶ ἤρξατο Νῶε ἄνθρωπος γεωργὸς γῆς*. Philo inserts *εἶναι* to make the construction smoother.

21. *ἔπιεν ἐκ τοῦ οἴνου* (*De Agricult.* § 1), so LXX. The omission of *ἐκ* by Codd. *Vat.* and *Med.* in *De Agricult.* § 1 (so Mangey) has support in *De Plantat. Noe* § 34, and *Leg. Allegor.* ii. § 16, and is probably due to the wish to avoid the Hebraism *πίνειν ἐξ οἴνου*.

Ἤρξατο Νῶε ἄνθρωπος εἶναι γεωργὸς γῆς, καὶ ἐφύτευσεν ἀμπελῶνα (*De Plantat. Noe*, § 1, i. 329).

Ἤρξατο Νῶε ἄνθρωπος εἶναι γεωργὸς γῆς, καὶ ἐφύτευσεν ἀμπελῶνα, καὶ ἔπιε τοῦ οἴνου, καὶ ἐμεθύσθη (*ibid.* § 34, i. 350).

[Quid est, "Bibit de vino et inebriatus est"?...Quid est, "Nudatus est in domo sua"? (*Quaestt. et Sol. in Gen.*, *Sermo* ii. §§ 68—69, A. ii. 154).]

ὁ Νῶε γυμνούμενος ὅταν πίῃ τοῦ οἴνου...φησὶ γάρ, ὅτι ἐγυμνώθη ἐν τῷ οἴκῳ αὐτοῦ (*Leg. Allegor.* ii. § 16, i. 77).

22 [Cur haud simpliciter dixit: Vidit Cham nuditatem, sed "Vidit Cham pater Chanaan nuditatem patris sui"? ...Quid est, "Narravit duobus fratribus suis extra"?...
23 Quid est, "Sumentes Sem et Japheth vestimentum imposuerunt super duos humeros suos, et perrexerunt retrorsum, et cooperuerunt nuditatem patris sui, et non viderunt (eam)"? (*Quaestt. et Sol. in Gen.*, *Sermo* ii. §§ 70—72, A. ii. 156, 158).]

24 Ἐξένηψε δὲ Νῶε ἀπὸ τοῦ οἴνου, καὶ ἔγνω ὅσα ἐποίησεν αὐτῷ ὁ υἱὸς ὁ νεώτερος (*De Sobriet.* § 1, i. 392).

Νήψας οὖν ὁ δίκαιος καὶ γνοὺς ὅσα ἐποίησεν ὁ νεώτερος αὐτῷ υἱός, ἀρὰς χαλεπωτάτας τίθεται (*ibid.* § 6, i. 396).

[Quid est, "Sobrius factus est Noe a vino"?...Quare ...juniorem illum (Cham) denominat dicens: "Quae fecit ei filius suus minor"? (*Quaestt. et Sol. in Gen.*, *Sermo* ii. §§ 73, 74, A. ii. 159).]

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24. αὐτῷ ὁ υἱὸς ὁ νεώτερος (*De Sobriet.* § 1), ὁ νεώτερος αὐτῷ υἱός (*ibid.* § 6): LXX. αὐτῷ ὁ υἱὸς αὐτοῦ ὁ νεώτερος.

25 Ἐπικατάρατος Χαναὰν παῖς οἰκέτης, δοῦλος δούλων ἔσται τοῖς ἀδελφοῖς αὐτοῦ (*De Sobriet.* § 7, i. 397).

Ἐπικατάρατος, φησί, Χαναὰν παῖς, οἰκέτης ἔσται τοῖς
26 ἀδελφοῖς αὐτοῦ, καὶ εὐλογητὸς κύριος ὁ θεὸς Σήμ, καὶ ἔσται Χαναὰν δοῦλος αὐτοῖς (*ibid.* § 11, i. 400).

27 Εὐλογημένος κύριος ὁ θεὸς Σήμ...Πλατύναι, φησίν, ὁ θεὸς τῷ Ἰάφεθ, καὶ κατοικησάτω ἐν τοῖς οἴκοις τοῦ Σήμ, καὶ γενέσθω Χαναὰν δοῦλος αὐτοῖς (*ibid.* §§ 11—12, i. 401).

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25. παῖς οἰκέτης, δοῦλος δούλων (*De Sobriet.* § 7) looks like a conflation of two different renderings. The LXX. of Codd. A*D*E runs Ἐπικατάρατος Χαναάν (Χάμ E)· παῖς (πᾶς E) οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ. In *Vat. Rom.* the punctuation is different, ἐπικατάρατος Χαναὰν παῖς· οἰκέτης ἔσται τοῖς ἀδελφοῖς αὐτοῦ, as in *De Sobriet.* § 11 according to Mangey's text. The rendering δοῦλος δούλων, which is also that of Aquila, is a much truer rendering of the Hebrew עבד עבדים. Now from *vv.* 26, 27 it is pretty clear that Philo used a text which had δοῦλος in the place of παῖς. Hence the παῖς οἰκέτης is either Philo's recognition of a common rendering which he himself did not follow, or a later introduction due to copyists.

26. ὁ θεὸς Σήμ: LXX. τοῦ Σήμ.

δοῦλος αὐτοῖς (*De Sobriet.* § 11); but 'famulus ejus' (*Quaestt.*), as the LXX. παῖς αὐτοῦ. The Armenian version has the plural (so Aucher). The plural αὐτοῖς may indicate a different rendering of the Hebrew עבד למו, or may be simply an assimilation to the second clause in the same verse.

As an instance of Philo's inaccuracy in details, it should be observed that in *De Sobriet.* § 11 we find both εὐλογητὸς κύριος ὁ θεὸς Σήμ and εὐλογημένος κύριος ὁ θεὸς Σήμ, although elsewhere he draws a distinction between εὐλογητὸς and εὐλογημένος (cf. Gen. xii. 2).

27. γενέσθω, γενηθήτω LXX. Codd. AE *Vat. Rom.*: ἔσται Cod. *D.*

δοῦλος αὐτοῖς, famulus eorum (*Quaestt.*): LXX. Codd. A*D* παῖς αὐτῶν: Cod. E and *Vat. Rom.* παῖς αὐτοῦ. Philo's rendering is

[Quare orans pro Sem sic dixit: "Benedictus est dominus deus, deus Sem; et erit Chanaan famulus ejus"? ...Cur pro Japheth orans dicit: "Dilatet deus Japheth et habitare faciat in domo Sem; sitque Chanaan famulus eorum"?...Quare, Cham delinquente, ejus filium Chanaan
28 servum declarat Sem et Japheth?...Cur post diluvium Noe vixit annos trecentos et quinquaginta? (*Quaestt. et Sol. in Gen.*, *Sermo* ii. §§ 75—78, A. ii. 160—162).]

x. 1 [Cur inter tres Noe filios Cham semper medium tenere videtur, extremitates vero variant? Quando enim nati sunt, Sem primo loco ita collocatur: Sem, Cham, Japheth. Quando autem gignunt, praeponitur Japheth, et ab ipso Japheth initium ducitur dinumerationis gentis?
4, 5 ...Cur ex Japheth Cetii, Rhodii et insulae gentium?...
6 Quare Cham major filius (sit) Chus?...Quare "Chus
8, 9 genuit Nemrod, qui coepit esse gigas venator contra dominum"? quare dixerint: "Sicut Nemrod gigas venator contra deum"? (*Quaestt. et Sol. in Gen.*, *Sermo* ii. §§ 79—82, A. ii. 163—165).]

Λέγει γὰρ ὁ νομοθέτης· Ὅτι οὗτος ἤρξατο εἶναι γίγας ἐπὶ τῆς γῆς—ἑρμηνεύεται δὲ Νεβρὼδ αὐτομόλησις (*De Gigant.* § 15, i. 272).

xi. 1 *Λέγεται γὰρ ὅτι ἦν πᾶσα ἡ γῆ χεῖλος ἕν* (*De Somn.* II. § 43, i. 696).

1—9 *Καὶ ἦν πᾶσα ἡ γῆ χεῖλος ἕν, καὶ φωνὴ μία πᾶσι. Καὶ ἐγένετο ἐν τῷ κινῆσαι αὐτοὺς ἀπὸ ἀνατολῶν, εὗρον*

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consistent in translating למו in this as in the previous verse by the plural pronoun.

x. 9. Nemrod. LXX. Codd. AD, and *Vat. Rom.*, Νεβρώδ.

3 *πεδίον ἐν τῇ γῇ Σεναάρ, καὶ κατῴκησαν ἐκεῖ. Καὶ εἶπεν
ἄνθρωπος τῷ πλησίον· Δεῦτε, πλινθεύσωμεν πλίνθους
καὶ ὀπτήσωμεν αὐτὰς πυρί. Καὶ ἐγένετο αὐτοῖς ἡ πλίνθος
4 εἰς λίθον, καὶ ἄσφαλτος ἦν αὐτοῖς ὁ πηλός. Καὶ εἶπον·
Δεῦτε, οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον, οὗ ἡ
κεφαλὴ ἔσται ἕως τοῦ οὐρανοῦ, καὶ ποιήσομεν ἑαυτοῖς
ὄνομα, πρὸ τοῦ διασπαρῆναι ἐπὶ πρόσωπον πάσης τῆς
5 γῆς. Καὶ κατέβη κύριος ἰδεῖν τὴν πόλιν καὶ τὸν πύργον,
6 ὃν ᾠκοδόμησαν οἱ υἱοὶ τῶν ἀνθρώπων. Καὶ εἶπε κύριος·
Ἰδοὺ γένος ἕν, καὶ χεῖλος ἓν πάντων, καὶ τοῦτο ἤρξαντο
ποιῆσαι, καὶ νῦν οὐκ ἐκλείψει ἀπ' αὐτῶν πάντα ὅσα ἂν
7 ἐπιθῶνται ποιεῖν· δεῦτε, καὶ καταβάντες συγχέωμεν*

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xi. 2. *ἐν τῇ γῇ* (*De Confus. Ling.* § 1): om. *τῇ* LXX.

Σεναάρ, so LXX. *Vat. Rom.*: *Σενναὰρ* Codd. AE. In Orig. *Philocal.* v. 7, where Gen. xi. 1, 2, 5—9 is quoted, the MSS. are divided between *Σενναὰρ* and *Σεναάρ* (*ed.* Robinson). Chrys. *Homil. in Gen.* xxx. 2 *Σενναάρ*: so Cat. Niceph., and Procop. Gaz.

3. *τῷ πλησίον* (*De Confus. Ling.* § 1), so LXX. Codd. AE: + *αὐτοῦ* *Vat. Rom.*

4. *καὶ εἶπον* (*ibid.* § 1), LXX. Cod. A *Vat. Rom.* *καὶ εἶπαν.*

ποιήσομεν (*ibid.* § 1), so LXX. Cod. A: *ποιήσωμεν* (*ibid.* § 24), so Cod. E, *Vat. Rom.* Mangey's text has *ποιήσομεν*, Tauchnitz *ποιήσωμεν.*

πρὸ τοῦ διασπαρῆναι (*ibid.* § 1), *πρὶν διασπαρῆναι* and *πρὶν ἡμᾶς διασπαρῆναι* (*ibid.* § 24): LXX. *πρὸ τοῦ διασπαρῆναι* Codd. ADE, *πρὸ τοῦ διασπαρῆναι ἡμᾶς* *Vat. Rom.* Compare Philo's interchange of *πρὸ τοῦ* and *πρὶν* in Gen. ii. 5.

ἐπὶ πρόσωπον (*ibid.* § 1): LXX. *ἐπὶ προσώπου.* The accus. occurs in *vv.* 8 and 9.

6. *ποιεῖν* (*ibid.* § 1, *De Posterit. Caini* § 23), so LXX. Cod. E *Vat. Rom.* and Orig. *Philocal.* v. 7: *ποιῆσαι* LXX. Codd. AD.

7. *δεῦτε καταβάντες* (*De Confus. Ling.* § 36); *δεῦτε καὶ καταβάντες* (*ibid.* § 1), so LXX.: the omission of *καὶ* before *κατὰ* is possibly an error of the copyists. Procop. Gaz. agrees with Philo.

ἐκεῖ αὐτῶν τὴν γλῶσσαν, ἵνα μὴ ἀκούσωσιν ἕκαστος τὴν
8 φωνὴν τοῦ πλησίον. Καὶ διέσπειρεν αὐτοὺς κύριος
ἐκεῖθεν ἐπὶ πρόσωπον πάσης τῆς γῆς, καὶ ἐπαύσαντο
9 οἰκοδομοῦντες τὴν πόλιν καὶ τὸν πύργον. Διὰ τοῦτο
ἐκλήθη τὸ ὄνομα αὐτῆς σύγχυσις, ὅτι ἐκεῖ συνέχεε κύριος
τὰ χείλη πάσης τῆς γῆς, καὶ ἐκεῖθεν διέσπειρεν αὐτοὺς
κύριος ἐπὶ πρόσωπον πάσης τῆς γῆς (*De Confus. Ling.*
§ 1, i. 404).

2 Τοὺς δὲ συνομοσαμένους ἐπ' ἀδικήμασιν ἀπὸ ἀνατολῶν φησὶ κινήσαντας εὑρεῖν πεδίον ἐν τῇ γῇ Σεναὰρ κᾀκεῖ κατοικῆσαι (*ibid.* § 14, i. 414; cf. § 17, i. 416).

3 Ἴτε γάρ, φησί, πλινθεύσωμεν πλίνθους, καὶ ὀπτήσωμεν αὐτὰς πυρί (*ibid.* § 18, i. 417).

ἐγένετο αὐτοῖς ἡ πλίνθος εἰς λίθον...καὶ ἡ ἄσφαλτος ἦν αὐτοῖς πηλός, οὐκ ἔμπαλιν ὁ πηλὸς ἄσφαλτος (*ibid.* § 22, i. 420).

4 Δεῦτε καὶ οἰκοδομήσωμεν ἑαυτοῖς πόλιν καὶ πύργον, οὗ ἡ κεφαλὴ ἔσται ἕως τοῦ οὐρανοῦ (*ibid.* § 23, i. 421).

Ποιήσωμεν ἑαυτῶν ὄνομα (*ibid.* § 24, i. 422).

ἐκεῖ αὐτῶν τὴν γλῶσσαν (*ibid.* § 1), so LXX. Codd. AE; αὐτῶν ἐκεῖ τὴν γλῶσσαν LXX. *Vat. Rom.*; ἐκεῖ τὴν γλῶσσαν αὐτῶν Cod. *D* Orig. *Philocal.*

τοῦ πλησίον (*ibid.* § 1), so LXX. Codd. A *Vat. Rom.*: + αὐτοῦ Codd. *DE* Orig. *Philocal.*

9. αὐτῆς (*ibid.* § 1), so LXX. *Vat. Rom.*: αὐτοῦ LXX. Codd. ADE Orig. *Philocal.*

κύριος 1° (*ibid.* § 1), so LXX. Codd. AE, *Vat. Rom.*: + ὁ θεὸς Cod. D and Orig. *Philocal.*

κύριος 2° (*ibid.* § 1); + ὁ θεὸς LXX. Codd. ADE *Vat. Rom.* Orig. *Philocal.* In each case Philo agrees with the Hebrew which has only יהוה.

Φασὶ γὰρ πρὶν διασπαρῆναι...Καὶ μὴν λέγουσι πρὶν ἡμᾶς διασπαρῆναι (*ibid.* § 24, i. 423).

ὅταν μὴ μόνον πόλιν καὶ πύργον οἰκοδομῶσιν, οὗ ἡ κεφαλὴ εἰς οὐρανὸν ἀφίξεται (*De Posterit. Caini*, § 15, i. 235).

5 ut supr. (*De Confus. Ling.* § 27, i. 425).

Ταύτην φαμὲν αἰτίαν εἶναι τοῦ λέγεσθαι τὸν θεὸν καταβεβηκέναι τὴν πόλιν καὶ τὸν πύργον θεάσασθαι (*ibid.* § 28, i. 426).

Κύριος κατέβη ἰδεῖν τὴν πόλιν καὶ τὸν πύργον (*ibid.* § 29, i. 428).

6 ut supr. (*ibid.* § 31, i. 429).

λέγεται κατὰ τὸν τῆς συγχύσεως τόπον, ὅτι οὐκ ἐκλείψει ἐξ αὐτῶν πάνθ' ὅσα ἂν ἐπιθῶνται ποιεῖν (*De Posterit. Caini*, § 23, i. 240).

7 ut supr. (*De Confus. Ling.* §§ 33—37, i. 430—433).

Δεῦτε, καταβάντες συγχέωμεν (*ibid.* § 36, i. 432).

8 ut supr. (*ibid.* § 30, i. 428).

Διέσπειρεν αὐτοὺς κύριος ἐκεῖθεν (*ibid.* § 38, i. 434).

10 *Σὴμ εὐθέως μέν, ὁ υἱὸς τοῦ δικαίου Νῶε, πρόγονος δὲ τοῦ ὁρατικοῦ γένους, ἑκατὸν ἐτῶν εἶναι λέγεται, ἡνίκα ἐγέννησε τὸν Ἀρφαξάτ, ὃς ἑρμηνεύεται, συνετάραξε ταλαιπωρίαν* (*De Mutat. Nomin.* § 35, i. 607).

29 *Λέγει ἐπὶ μὲν Ἀβραὰμ οὕτως· Καὶ ἔλαβεν Ἀβραὰμ*

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10. *ἑκατὸν ἐτῶν* (*De Mutat. Nomin.* § 35), so LXX. Cod. E *Vat. Rom.*, but *ἐτῶν ἑκατὸν* LXX. Codd. AD.

A different etymology of Arphaxad is given by Jerome (*De Nomin. Hebraic.*), i.e. 'sanans depopulationem,' from רפא and שד.

29. *ἔλαβεν.* So Mangey's text, as Hebr.; Tauchn. *ἔλαβον.* *ἔλαβεν* LXX. Codd. *DE* : *ἔλαβον* Cod. A, *Vat. Rom.*

καὶ Ναχὼρ ἑαυτοῖς γυναῖκας· ὄνομα τῇ γυναικὶ Ἀβραὰμ Σάῤῥα (*De Posterit. Caini*, § 22, i. 239).

32 *τοῦ πατρὸς αὐτοῦ Θάῤῥα, ὃς ἑρμηνεύεται κατασκοπὴ ὀδμῆς, μέχρι τελευτῆς ἐν αὐτῇ* (*Χαῤῥὰν*) *βιώσαντος. Ῥητῶς μὲν οὖν ἐν ταῖς ἱεραῖς γραφαῖς δηλοῦται, ὅτι ἀπέθανε Θάῤῥα ἐν Χαῤῥάν* (*De Somn.* i. § 9, i. 627).

xii. 1 *Ἔξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου* (*Leg. Allegor.* ii. § 15, i. 77).

1—3 *Καὶ εἶπε κύριος τῷ Ἀβραάμ· Ἄπελθε ἐκ τῆς γῆς σου,*
καὶ ἐκ τῆς συγγενείας σου, καὶ ἐκ τοῦ οἴκου τοῦ πατρός
2 *σου, εἰς τὴν γῆν ἥν σοι δείξω· καὶ ποιήσω σε εἰς ἔθνος*
μέγα, καὶ εὐλογήσω σε, καὶ μεγαλυνῶ τὸ ὄνομά σου, καὶ
3 *ἔσῃ εὐλογητός· καὶ εὐλογήσω τοὺς εὐλογοῦντάς σε, καὶ*
τοὺς καταρωμένους σε καταράσομαι, καὶ ἐνευλογηθήσονται

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32. *Θάῤῥα* (*De Somn.* i. § 9), so LXX. Cod. D, *Vat. Rom.*: *Θάρα* LXX. Codd. AE.

xii. 1. *ἔξελθε* (*Leg. Allegor.* ii. § 15), so LXX.; *ἄπελθε* (*De Migrat. Abrah.* § 1) is found in *Ep. Clem. ad Cor.* x. 3.

εἰς τὴν γῆν (*De Migrat. Abrah.* § 1); pr. *καὶ δεῦρο* LXX. Cod. E, *Vat. Rom.*; omit, as Philo, LXX. Codd. AD and *Ep. Clem. ad Cor.* x.

The reading *πρὸς* (*Quis rerum div. heres*, § 56) for *εἰς* is an instance of the frequent interchange of the prepositions in citation.

ἣν ἂν σοι δείξω (*Quis rerum div. heres*, § 56), so LXX. and *Ep. Clem.* Philo omits *ἂν* in *De Migrat. Abrah.* § 1. The passage is quoted in Acts vii. 3 *Ἔξελθε ἐκ τῆς γῆς σου καὶ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω.*

2. *εὐλογητός*, so Philo expressly in *De Migrat. Abrah.* § 19, and *εὐλογητός* is found in LXX. Codd. ADE; but *εὐλογημένος* in LXX. *Vat. Rom.* and *Ep. Clem. ad Rom.* x. 3.

3. *ἐνευλογηθήσονται* (*De Migrat. Abrah.* § 1), so LXX. Cod. D^{sil}, *Vat. Rom.*; but *εὐλογηθήσονται* LXX. Codd. AE and *Ep. Clem. ad Cor.* x. 3. Both readings are found in the N.T. Acts iii. 25 *καὶ ἐν τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πατριαὶ τῆς γῆς.* Gal. iii. 8 *ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη.*

ἐν σοὶ πᾶσαι αἱ φυλαὶ τῆς γῆς (*De Migrat. Abrah.* § 1, i. 436).

1 *τί δὲ εἰργάσατο ἤδη καλὸν ὁ Ἀβράμ, ὅτι κελεύει αὐτῷ πατρίδος καὶ τῆς γενεᾶς ταύτης ξενοῦσθαι, καὶ γῆν οἰκεῖν, ἣν αὐτὸς δῷ ὁ θεός;* (*Leg. Allegor.* iii. § 27, i. 103).

Ἀβραὰμ οὐχ ὁρᾷς, ὅτι γῆν καὶ συγγένειαν καὶ πατρὸς οἶκον, τὸ σῶμα, τὴν αἴσθησιν, τὸν λόγον, καταλιπών, ἄρχεται ταῖς τοῦ ὄντος ἐντυγχάνειν δυνάμεσιν; (*Quod det. potiori insid.* § 44, i. 221; cf. *Quis rerum div. heres,* § 14, i. 482).

Εἶπε γάρ, φησί, κύριος τῷ Ἀβραάμ· Ἔξελθε ἐκ τῆς γῆς σου, καὶ ἐκ τῆς συγγενείας σου, καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου, πρὸς τὴν γῆν, ἣν ἄν σοι δείξω, καὶ ποιήσω σε εἰς ἔθνος μέγα (*Quis rerum div. heres,* § 56, i. 513).

2 *Μεγαλυνῶ τὸ ὄνομά σου...ἔσῃ γάρ, φησίν, εὐλογητός, οὐ μόνον εὐλογημένος* (*De Migr. Abrah.* §§ 16, 19, i. 449, 453).

3 ut supr. (*ibid.* § 20, i. 453).

4 *Λέγεται δὲ ἑξῆς, ὅτι ἐπορεύθη Ἀβραάμ, καθάπερ ἐλάλησεν αὐτῷ κύριος...Ἐπορεύθη γὰρ καθ' ἃ ἐλάλησεν αὐτῷ κύριος* (*De Migrat. Abrah.* § 23, i. 456).

Ὤιχετο μετὰ τοῦ Λώτ (*ibid.* § 27, i. 459).

Ἀβραὰμ δὲ ἦν, φησίν, ἐτῶν ἑβδομήκοντα πέντε, ὅτε ἐξῆλθεν ἐκ Χαῤῥάν (*ibid.* § 32, i. 463; *De Somn.* i. § 9, i. 627).

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4. *Ὤιχετο μετὰ τοῦ Λώτ* (*De Migrat. Abrah.* § 27), so LXX. Cod. *D*: but *ᾤχετο μετ' αὐτοῦ Λώτ* LXX. Codd. AE, and it is probable that Philo really had this reading, seeing that he says in the same passage *ὅν* (i.e. *Λώτ*) *φησιν οἴχεσθαι μετὰ τοῦ σοφίας ἐραστοῦ* (i.e. *Ἀβραάμ*).

6 Ἐξελθὼν οὖν ἐκ τῶν κατὰ τὴν Χαῤῥὰν τόπων ὁ νοῦς λέγεται διοδεῦσαι τὴν γῆν ἕως τοῦ τόπου Συχὲμ ἐπὶ τὴν δρῦν τὴν ὑψηλήν (*De Migrat. Abrah.* § 39, i. 470).

7 λέγει ὁ νόμος, ὅτι ὤφθη ὁ θεὸς αὐτῷ (*Quod det. potiori insid.* § 44, i. 221).

Ὤφθη δὲ ὁ θεὸς τῷ Ἀβραάμ (*De Abrahamo,* § 17, ii. 13).

9 Οὗ χάριν ὁ σοφὸς εἰσάγεται λέγων ἀντικρύς· Διαχωρίσθητι ἀπ' ἐμοῦ (*De Migrat. Abrah.* § 3, i. 438).

10—20 cf. *ib.* § 19, ii. 14.

xiv. 1 cf. *De Congr. Erud. grat.* § 17, i. 532.

3 Λέγεται γὰρ ὅτι πάντες οὗτοι συνεφώνησαν ἐπὶ τὴν φάραγγα τὴν ἁλυκήν· αὕτη ἡ θάλασσα τῶν ἁλῶν (*De Confus. Ling.* § 8, i. 409).

7 Ταύτῃ ὁ ἱερὸς λόγος τῇ πηγῇ προσφυέστατα ὀνόματα τίθεται, κρίσιν αὐτὴν καὶ ἁγίαν προσαγορεύων· Ἀναστρέψαντες γάρ, φησίν, ἦλθον ἐπὶ τὴν πηγὴν τῆς κρίσεως, αὕτη ἐστὶ Καδδής (*De Profug.* § 35, i. 575).

17 Ὁ μὲν οὖν σοφὸς Ἀβραὰμ ἐπανελθεῖν λέγεται ἀπὸ

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6. τὴν γῆν, so LXX. Codd. D^sil E, *Vat. Rom.*; om. Cod. A. Philo omits εἰς τὸ μῆκος αὐτῆς (LXX.).

7. ὁ θεὸς (*Quod det. pot. insid.* § 44, *De Abrah.* § 17), but κύριος in LXX.: κύριος ὁ θεὸς is found in one cursive (129), acc. to H. and P., and Chrys. *Homil. in Gen.* xxxii. 2; ὁ θεὸς only elsewhere in Orig. i. 437, and Cat. Niceph. ΑΔΗΛΟΥ. οὐκ εἶπεν, εἶδεν Ἀβραὰμ τὸν θεόν, ὤφθη δὲ ὁ θεὸς τῷ Ἀβραάμ. ἡμῖν γὰρ οὐδαμῶς ἐφικτὸν τόδε, φιλανθρωπίᾳ δὲ θεὸς ὀπτάνεται, ὡς οἶδε. Heb. יהוה.

xiv. 7. ἦλθον (*De Profug.* § 35), so LXX. *Vat. Rom.*: ἤλθοσαν LXX. Cod. A.

Καδδής (*ibid.*), LXX. Καδής.

τῆς κοπῆς τοῦ Χοδολλογόμορ καὶ τῶν βασιλέων τῶν μετ' αὐτοῦ (*De Ebriet.* § 6, i. 360).

18 Καὶ Μελχισεδὲκ *βασιλέα τε τῆς εἰρήνης* Σαλήμ—*τοῦτο γὰρ ἑρμηνεύεται—ἱερέα ἑαυτοῦ πεποίηκεν ὁ θεός* (*Leg. Allegor.* iii. § 25, i. 102).

Θεοῦ *γὰρ τοῦ ὑψίστου ἐστὶν ἱερεύς...ἄρτους γὰρ καὶ οἶνον προσφέρει...* (*ibid.* § 26, i. 103).

20 Ἔδωκε *γάρ, φησίν, αὐτῷ δεκάτην ἀπὸ πάντων* (*De Congr. Erud. grat.* § 18, i. 533).

21 Καθάπερ *καὶ* Ἀβραὰμ *τῷ* Σοδόμων *βασιλεῖ τεχνάζοντι ἀλόγου φύσεως ποιήσασθαι ἀντίδοσιν πρὸς λογικήν,*
22 *ἵππου πρὸς ἄνδρας, φησί, μηδὲν λήψεσθαι τῶν ἐκείνου, ἀλλ' ἐκτενεῖν τὴν ψυχικὴν πρᾶξιν, ὅπερ διὰ τοῦ συμβόλου χεῖρα ὠνόμασε, πρὸς τὸν θεὸν τὸν*
23 *ὕψιστον· μὴ γὰρ λήψεσθαι ἀπὸ σπαρτίου ἕως σφαιρωτῆρος ὑποδήματος ἀπὸ πάντων τῶν ἐκείνου, ἵνα μὴ εἴπῃ πλούσιον πεποιηκέναι τὸν ὁρῶντα, πενίαν ἀρετῆς τῆς πλουσίας ἀντιδιδούς* (*Leg. Allegor.* iii. § 8, i. 92).

Οὗ *χάριν καὶ* Ἀβραὰμ *ἀκολουθῶν τῷ θεοῦ θελήματι, τὰ μὲν ὑπάρχοντα ἅπερ ἦν αὐτῷ ἐκ θεοῦ κατέχει· ἀποπέμπεται δὲ τὴν ἵππον τοῦ βασιλέως* Σοδόμων, *ὡς καὶ τὰ ὑπαρκτὰ τῶν παλλακῶν* (*ibid.* § 70, i. 126).

22 Οὕτως *τὸν σοφὸν* Ἀβραὰμ *μετὰ τὴν τῶν ἐννέα καθαίρεσιν βασιλέων, παθῶν μὲν τεττάρων, πέντε δὲ αἰσθητικῶν δυνάμεων, αἳ παρὰ φύσιν ἐκινοῦντο, εἰσάγει*

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17. Χοδολλογόμορ (*De Ebriet.* § 6), so LXX. Cod. A, *Vat. Rom.*, Cod. D Χοδολλογάμορ. Josephus, *Ant.* I. ix. 1 has Χοδολάμορος.

18. Μελχισεδὲκ βασιλέα τε τῆς εἰρήνης (*Leg. Allegor.* iii. § 25), cf. Heb. vii. 1, 2.

21. LXX. τὴν δὲ ἵππον λαβὲ σεαυτῷ.

*τὸν εὐχαριστικὸν ὕμνον ἐξάρχοντα καὶ φάσκοντα ταυτί·
Ἐκτενῶ τὴν χεῖρά μου πρὸς τὸν θεὸν τὸν ὕψιστον,*
23 *ὃς ἔκτισε τὸν οὐρανὸν καὶ τὴν γῆν, εἰ ἀπὸ σπαρτίου
ἕως σφαιρωτῆρος ὑποδήματος λήψομαι ἀπὸ πάν-
των τῶν σῶν* (*De Ebriet.* § 27, i. 373).

cf. *De Abrahamo*, § 40, ii. 34.

24 *Τῶν γάρ, φησί, συμπορευθέντων ἀνδρῶν μετ' ἐμοῦ
Ἔσχωλ, Αὔναν, Μαμβρῆ, οὗτοι λήψονται μερίδα* (*De
Migrat. Abrah.* § 30, i. 461).

XV. 1 *Ἐπειδὴ γὰρ θεσπισθέντος λογίου τοιούτου ὁ σοφὸς
ἤκουσεν· Ὁ μισθός σου πολὺς σφόδρα, πυνθάνεται*
2 *φάσκων· Τί μοι, δέσποτα, δώσεις, ἐγὼ δὲ ἀπελεύσομαι
ἄτεκνος, ὁ δὲ υἱός μου ὁ ἐκ τῆς οἰκετίδος μου κληρονομήσει
με, οὗτος Δαμασκὸς Ἐλιέζερ καὶ πάλιν, Ἐπειδὴ ἐμοὶ οὐκ
ἔδωκας σπέρμα, ὁ δὲ οἰκογενής μου κληρονομήσει με*
(*Quis rerum div. heres*, § 1, i. 473; cf. § 12, i. 481).

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24. *τῶν...συμπορευθ. ἀνδρῶν* (*De Ebriet.* § 27), LXX. *τῶν ἀνδρῶν τῶν συμπορευθ.*

XV. 1. *πολὺς σφόδρα*, LXX. *πολὺς ἔσται σφόδρα.*

2. *δέσποτα* (*Quis rerum div. heres*, § 1), *ὦ δέσποτα* (*ibid.* § 6): *δέσποτα κύριε* LXX. Cod. *D*, *Vat. Rom.*

κύριε is omitted in many cursives (H. and P.) and by Chrys. *Homil. in Gen.* xxxvi. 3.

The Hebrew has the double form אדני יהוה.

ἀπελεύσομαι (*Quis rerum div. heres*, § 1), *ἀπολυθήσομαι* (*ibid.* § 7). The latter is evidently only a variation of the LXX. *ἀπολύομαι*. But *ἀπελεύσομαι* is possibly a distinct rendering of the Hebr. הולך, like that of Aquila, *ἀπέρχομαι*.

ὁ δὲ υἱός μου ὁ ἐκ τῆς οἰκετίδος (*Quis rerum div. heres*, § 1). "Textus sacer *Μασέκ*. Sic quoque Philo notanter, infra p. 489, *παγκαλῶς δὲ τὸν Δαμασκόν, οὐκ ἀπὸ πατρός, ἀλλ' ἀπὸ μητρὸς τῆς Μασὲκ διασυνίστησιν*. Facili errore *μου ὁ ἐκ* scriptum pro *Μασέκ*" (Mangey).

οἰκετίδος, LXX. *οἰκογενοῦς*. Philo uses the more familiar word.

τὸ μὲν γάρ, Τί μοι δώσεις; θάρσος ἐμφαίνει, τὸ δέ, ὦ δέσποτα, εὐλάβειαν (*ibid.* § 6, i. 476).

Ἐγὼ ἀπολυθήσομαι ἄτεκνος (*ibid.* § 7, i. 478).

Δίδαξον δέ με καὶ ἐκεῖνο· Εἰ ὁ υἱὸς Μασὲκ τῆς οἰκογενοῦς μου, τῶν σῶν χαρίτων ἱκανὸς γενέσθαι κληρόνομος ἐστίν...Τίς δὲ ἡ Μασέκ, καὶ τίς αὐτῆς ὁ υἱός, οὐ παρέργως ἐπισκεπτέον. Ἑρμηνεύεται τοίνυν Μασὲκ ἐκ φιλήματος (*ibid.*).

3 Πυνθάνεται γὰρ τοῦτον τὸν τρόπον· Ἐπειδὴ ἐμοὶ οὐκ
ἔδωκας σπέρμα τὸ αὐτοδίδακτον, τὸ νοητὸν ἐκεῖνο, ἆρά γε
4 ὁ οἰκογενής μου κληρονομήσει με;...Εὐθὺς γάρ, φησί,
φωνὴ θεοῦ ἐγένετο πρὸς αὐτόν, τῷ λέγειν· Οὐ κληρονομήσει σε οὗτος, τῶν εἰς τὴν δι' αἰσθήσεως δεῖξιν ἐρχομένων οὐδὲ εἷς (*ibid.* § 13, i. 482).

ὡς ἐδήλου τὸ χρησθὲν πρὸ μικροῦ τόδε· Οὐ κληρονομήσει σε οὗτος, ἀλλ' ὃς ἐξελεύσεται ἐκ σοῦ (*De Mutat. Nom.* § 33, i. 605).

5 Διὸ καί φησιν· Ἐξήγαγεν αὐτὸν ἔξω καὶ εἶπεν· Ἀνάβλεψον εἰς τὸν οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας (*Leg. Allegor.* iii. § 13, i. 95).

Προαγαγὼν δὲ αὐτὸν ἔξω, φησίν, Ἀνάβλεψον εἰς τὸν

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4. φωνὴ θεοῦ (*Quis rerum div. heres*, § 7); LXX. φωνὴ κυρίου θεοῦ is found in numerous cursives (H. and P.), and in Chrys. *Homil. in Gen.* xxxvi. 4. Hebr. יהוה.

τῷ λέγειν. LXX. Cod. D λέγων, *Vat. Rom.* λέγουσα: Philo's reading, which is also that of Aquila, is probably the survival of an early literal rendering of לאמר.

5. εἶπεν (*Leg. Allegor.* iii. § 13); + πρὸς αὐτόν LXX.; + αὐτῷ *Ep. Clem. ad Cor.* x. 3. The pronoun is wanting in the Hebr.

Ἀνάβλεψον (*Quis rerum div. heres*, § 17); + δὴ LXX.: omit *Ep. Clem. ad Cor.*

οὐρανὸν καὶ ἀρίθμησον τοὺς ἀστέρας, ἐὰν δυνηθῇς ἐξαριθμῆσαι αὐτούς. Οὕτως ἔσται τὸ σπέρμα σοῦ (*Quis rerum div. heres*, § 17, i. 485).

6 *Ἐπίστευσεν Ἀβραὰμ τῷ θεῷ* (*ib.* § 18, i. 485; *De Migr. Abr.* § 9, i. 443).

Ἀβραάμ γέ τοι ἐπίστευσε τῷ θεῷ, καὶ δίκαιος ἐνομίσθη (*Leg. Allegor.* iii. § 81, i. 132; cf. *Quod deus immut.* § 1, i. 273).

Εὖ δὲ τὸ φάναι· Λογισθῆναι τὴν πίστιν εἰς δικαιοσύνην αὐτῷ (*Quis rerum div. heres*, § 19, i. 486).

Ἐπίστευσε δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην (*De Mutat. Nom.* § 33, i. 605, cf. § 14, cf. *De Abrah.* § 46, ii. 38; *De Nobilit.* § 5, ii. 442).

Πεπίστευκεν οὖν Ἀβραὰμ τῷ θεῷ (*De Mutat. Nom.* § 34, i. 606).

Φησὶ γάρ· Κατ' ἐμαυτοῦ ὤμοσα (*De Abrah.* § 47, ii. 39).

7 *Εἶπε δέ, φησί, πρὸς αὐτόν· Ἐγὼ ὁ θεὸς ὁ ἐξαγαγών σε ἐκ γῆς Χαλδαίων, ὥστε δοῦναί σοι τὴν γῆν ταύτην κληρονομῆσαι* (*Quis rerum div. heres*, § 20, i. 486).

ἐὰν δυνηθῇς (*Quis rerum div. heres*, § 17); εἰ δυνήσῃ LXX.

Οὕτως ἔσται (*ibid.*) follows upon αὐτούς, so also in *Ep. Clem. ad Cor.* In the LXX. it is preceded by καὶ εἶπεν; so Hebr. But Philo condenses.

6. δίκαιος ἐνομίσθη (*Leg. Allegor.* iii. § 81), probably a paraphrase for the LXX. ἐλογίσθη αὐτῷ εἰς δικαιοσύνην: cf. Rom. iv. 3, Gal. iii. 6, James ii. 23.

Πεπίστευκεν (*De Mutat. Nom.* § 34), but Philo generally ἐπίστευσεν as LXX.

7. ἐκ γῆς Χαλδ., but Cod. Vat. has χώρας in *Quis rerum div. heres*, § 20, following the LXX.

κληρονομῆσαι, so LXX. Cod. A, *Vat. Rom.*; + αὐτὴν Cod. *D* and Chrys. *Homil. in Gen.* xxxvii. 1.

[Quid est: "Ego sum dominus deus tuus, qui eduxi te de terra Chaldaeorum, ut darem tibi terram hanc in hereditatem"? (*Quaestt. et Sol. in Gen., Sermo* iii. § 1, A. ii. 167).]

8 *Κύριε θεέ, κατὰ τί γνώσομαι, ὅτι κληρονομήσω αὐτήν;* (*Quis rerum div. heres*, § 21, i. 487).

[Cur dicit: "Domine, secundum quid noscam, quod hereditabo eam"? (*Quaestt. et Sol. in Gen., Sermo* iii. § 2, A. ii. 168).]

9 *Λαβέ μοι, φησί, δάμαλιν...λαβέ μοι καὶ κριόν...λαβέ μοι...αἶγα...πάντα τριετίζοντα...Πρὸς δὲ τούτοις τρυγόνα τε καὶ περιστεράν* (*Quis rerum div. heres*, § 25, i. 490).

[Quare dicit: "Accipe mihi juvencam trimam et capram trimam, et arietem trimum, turturem et columbam"? (*Quaestt. et Sol. in Gen., Sermo* iii. § 3, A. ii. 169).]

10 *Ἔλαβε, φησίν, αὐτῷ ταῦτα πάντα* (*Quis rer. div. heres*, § 26, i. 491).

Διδάξας οὖν ἡμᾶς περὶ τῆς εἰς ἴσα τομῆς ὁ ἱερὸς λόγος, καὶ πρὸς τὴν τῶν ἐναντίων ἐπιστήμην ἄγει, φάσκων, ὅτι τὰ τμήματα ἔθηκεν ἀντιπρόσωπα ἀλλήλοις (*ibid.* § 43, i. 502).

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8. *Κύριε θεέ* (*Quis rerum div. heres*, § 21), so LXX. cursives 19, 108 (H. and P.); but *δέσποτα κύριε* LXX. Codd. AD, *Vat. Rom.*, Chrys. *Homil. in Gen.* xxxvii. 2. The Hebrew is the same as in ver. 2 אדני יהוה, where Philo has *δέσποτα*; and it is noticeable that here in *Quaestt.*, he only renders one of the names, "Domine."

9. Philo's order of *δάμαλιν...κριόν...αἶγα* differs from that of the LXX., which is *δάμαλιν...αἶγα...κριόν*; but the LXX. order is found in *Quaestt.*

10. *αὐτῷ* (*Quis rerum div. heres*, § 26), so LXX. Cod. A *Vat. Rom.*, but *ἑαυτῷ* Cod. *D.* "Ad Deum referendum vult Philo" (Aucher). *ταῦτα πάντα*, LXX. *πάντα ταῦτα.*

τὰ δὲ ὄρνεα οὐ διεῖλεν (*ibid.* § 48, i. 505).

[Quare dicit: "Accepit autem ei haec omnia"?... Quid est, "Divisit ea per medium et posuit contra se invicem"?...Quare dicit, "Aves autem non divisit"? (*Quaestt. et Sol. in Gen., Sermo* iii. §§ 4—6, A. ii. 175—178).]

11 *Κατέβη δὲ ὄρνεα ἐπὶ τὰ σώματα τὰ διχοτομηθέντα* (*Quis rerum div. heres*, § 49, i. 506).

[Quid est, "Descenderuntque aves in corpora divisa"? ...Quare dicit, "Transiit seditque super illa Abraam"? (*Quaestt. et Sol. in Gen., Sermo* iii. §§ 7, 8, A. ii. 179, 180).]

Αἰνιττόμενος γὰρ τοὺς τῆς ψυχῆς **πολεμίους** *ὄρνεα εἰσήγαγε γλιχόμενα ἐμπλέκεσθαι καὶ ἐμφύεσθαι σώμασι καὶ σαρκῶν ἐμφορεῖσθαι, ὧν τὰς ἐφόδους καὶ ἐπιδρομὰς ἐπισχεῖν βουληθεὶς ὁ ἀστεῖος λέγεται αὐτοῖς ἐγκαθίσαι,*

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11. *τὰ διχοτομηθέντα* (*Quis rerum div. heres*, § 45), so LXX. cursives 20. 75 (H. and P.), and Chrys. *Homil. in Gen.* xxxvii. 2: LXX. Codd. AD *τὰ διχοτομήματα αὐτῶν*, *Vat. Rom.* *ἐπὶ τὰ διχοτομήματα αὐτῶν.*

πολεμίους, Mangey's Text has *πολέμους*; but, as his note says, 'melius *πολεμίους*' in view of the words used a little earlier, *τὰ γοῦν πολέμια τῆς ψυχῆς ἐπιπετώμενα καὶ ἐπιφοιτῶντα νοήματα.*

ἐγκαθίσαι (*Quis rerum div. heres*, § 50), from which it might be inferred that Philo read here *ἐνεκάθισεν αὐτοῖς*. But the LXX. has *συνεκάθισεν αὐτοῖς* Ἀβρ.; and the simile used by Philo *οἷα πρόεδρος κ.τ.λ.* agrees much better with the verb *συγκαθίζειν* than with the verb *ἐγκαθίζειν*: cf. *Quaestt.*, "velut in synagoga sedens vir probus."

The LXX. rendering is due to the well-known misinterpretation of וישב אתם, which was rendered as וַיֵּשֶׁב אִתָּם instead of as וַיַּשֵּׁב אֹתָם. Aquila rightly *ἀπεσόβησεν*: Jerome, who gives "sedit

οἷα πρόεδρός τις ἢ πρόβουλος ὢν (*Quis rerum div. heres*, § 50, i. 507).

12 Περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἔπεσεν ἐπὶ Ἀβραάμ, *καὶ ἰδοὺ φόβος σκοτεινὸς μέγας ἐπιπίπτει αὐτῷ* (*ibid.* § 51, i. 508).

Περὶ δὲ ἡλίου δυσμὰς ἔκστασις ἐπέπεσεν ἐπὶ τὸν Ἀβραάμ (*ibid.* § 52 bis, i. 510, 511).

[Quid est, "Sub occasu solis ecstasis cecidit super Abraam, et ecce horror magnus tenebrosus incidit ei"? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. § 9, i. 181).]

13 Τὸ δὲ *ἀκόλουθον προσυφαίνει τῇ γραφῇ, φάσκων·* Ἐῤῥέθη πρὸς Ἀβραάμ...Γινώσκων γάρ, φησί, γνώσῃ, ὅτι *πάροικον ἔσται τὸ σπέρμα σου ἐν γῇ οὐκ ἰδίᾳ* (*Quis rerum div. heres*, § 54, i. 511).

[Quare dictum est ad eum: "Certo scies (*ad verb.* noscens nosce), quod peregrinum erit semen tuum in terra non sua, et in servitutem redigetur, et affligetur quadringentis annis"? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. § 10, A. ii. 181).]

14 Τὸ δὲ *ἔθνος ᾧ ἂν δουλεύσωσι κρινῶ ἐγώ· μετὰ δὲ ταῦτα ἐξελεύσονται ὧδε μετὰ ἀποσκευῆς πολλῆς* (*Quis rerum div. heres*, § 55, i. 512).

[Quare inducit: "Verumtamen gentem cui servituri sunt ego judicabo; et post haec egredientur huc cum

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cum eis Abram," adds "pro his quae posuimus in Hebraeo habet ...et abigebat eas Abram."

12. *ἔπεσεν ἐπὶ* (*Quis rerum div. heres*, § 51), *ἐπέπεσεν ἐπὶ τὸν* (*ibid.* § 52); LXX. *ἐπέπεσε τῷ.*

14. *ἂν*, LXX. *ἐάν.*

Acts vii. 6, 7 *ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ,... καὶ τὸ ἔθνος ᾧ ἂν δουλεύσουσιν κρινῶ ἐγώ.*

magna substantia" (*Quaestt. et Sol. in Gen., Sermo* iii. § 10, A. ii. 183).]

15 Σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου, μετ' εἰρήνης τραφεὶς ἐν γήρᾳ καλῷ (*Quis rerum div. heres*, § 56, i. 512).

[Quid est, "Tu autem ibis ad patres tuos cum pace nutritus in senecta pulchra"? (*Quaestt. et Sol. in Gen., Sermo* iii. § 11, A. ii. 184).]

16 Τετάρτῃ γενεᾷ ἀποστραφήσονται ὧδε (*Quis rerum div. heres*, § 59, i. 516).

Οὔπω γὰρ ἀναπεπλήρωνται αἱ ἀνομίαι τῶν Ἀμοῤῥαίων (*ibid.* § 60, i. 516).

Ἕως μὲν οὖν οὐκ ἀναπεπλήρωται τὰ ἁμαρτήματα τῶν Ἀμοῤῥαίων, τουτέστι τῶν σοφιστικῶν λόγων (*ibid.* i. 517).

[Cur dicat, "Quarta aetate revertentur huc"?...Quid est, "Necdum impleta sunt peccata Amorrhaeorum usque adhuc"? (*Quaestt. et Sol. in Gen., Sermo* iii. §§ 12, 13, A. ii. 185, 186).]

17 Ἐπεὶ δὲ ἐγένετο ὁ ἥλιος πρὸς δυσμάς, φλὸξ ἐγένετο...

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15. *μετ' εἰρήνης*, *Quaestt.* 'cum pace,' so LXX. Cod. A; but LXX. Cod. D *τραφεὶς ἐν εἰρήνῃ*, *Vat. Rom.* *ἐν εἰρήνῃ, τραφείς*.

τραφείς. Mangey erroneously, "Aquila vero et Symmachus habent *ταφείς*, ut et unica Complutensis editio." Field quotes Nobilius, "Omnes LL. VV. *τραφείς*; nusquam *ταφείς* [ut Comp., et char. min. Grabe]."

γήρᾳ. So LXX. *Vat. Rom.*: *γήρει* Codd. A*D* and many cursives (H. and P.).

16. *αἱ ἀνομίαι* (*Quis rerum div. heres*, § 60), *τὰ ἁμαρτήματα* (*ibid.*), LXX. *αἱ ἁμαρτίαι*.

Philo, except in *Quaestt.* 'usque adhuc,' omits *ἕως τοῦ νῦν* at the end of the verse.

17. *ἐγένετο* (*ibid.* § 61), so LXX. *Vat. Rom.*; but Cod. *D* *ἐγείνετο*.

πρὸς δυσμὰς (*ibid.*), so LXX. *Vat. Rom.*, Chrys. *Homil. in Gen.* xxxvii. § 4, but *πρὸς δυσμαῖς* Cod. D.

Κλιβάνου δὲ εἰλικρινὲς πῦρ οὐκ ἔχοντος, ἀλλ' ὡς αὐτὸς ἔφη καπνιζομένου τρόπον διακείμεθα...Κλιβάνῳ δὲ νῦν ἐξωμοίωσε τὴν ψυχὴν τοῦ φιλομαθοῦς...Λαμπάδες πυρός, αἳ διῆλθον μέσον τῶν διχοτομημάτων (*Quis rerum div. heres*, § 61, i. 517, 518).

[Quid est, "Quum sol esset ad occasum, flamma facta est"?...Quid est, "Ecce clibanus fumans et lampades ignis, quae pertransierunt per medias divisiones illas"? (*Quaestt. et Sol. in Gen., Sermo* iii. §§ 14, 15, 187).]

18 Ἐν γὰρ τῇ ἡμέρᾳ, φησίν, ἐκείνῃ συνέθετο κύριος τῷ Ἀβραὰμ συνθήκην λέγων· Τῷ σπέρματί σου δώσω τὴν γῆν ταύτην....Ἀπὸ τοῦ ποταμοῦ Αἰγύπτου ἕως τοῦ ποταμοῦ τοῦ μεγάλου, ποταμοῦ Εὐφράτου (*Quis rerum div. heres*, § 62, i. 518).

Καὶ Ἀβραὰμ μέντοι τῷ σοφῷ δώσειν φησὶ κλῆρον γῆς, ἀπὸ τοῦ ποταμοῦ Αἰγύπτου ἕως τοῦ ποταμοῦ τοῦ μεγάλου Εὐφράτου (*De Somn.* ii. § 39, i. 692).

[Cur dixerit: "In die illa testamentum posuit cum Abrahamo, dicens; Semini tuo dabo terram hanc a flumine Aegypti usque ad flumen magnum Euphratem"? (*Quaestt. et Sol. in Gen., Sermo* iii. § 16, A. ii. 187).]

19 Τὸν αὐτὸν δὲ τρόπον καὶ Ἀβραὰμ ὑπισχνεῖται τῷ σοφῷ, οὔτε πλειόνων, οὔτε ἐλαττόνων, ἀλλ' αὐτὸ μόνον

μέσον (*Quis rerum div. heres*, § 61), LXX. ἀνὰ μέσον.

διχοτομημάτων, LXX. + τούτων; so *Quaestt.* 'illas.'

18. συνέθετο...συνθήκην (*ibid.* § 62), LXX. διέθετο...διαθήκην.

ποταμοῦ Εὐφράτου (*ibid.* § 62), Philo here reproduces the Hebrew literally עד־הנהר הגדול נהר־פרת. In *De Somn.* ii. § 39 and *Quaestt.*, he follows the LXX., omitting the second ποταμοῦ.

δέκα ἐθνῶν ἀπώλειαν καὶ παντελῆ φθορὰν ἐργάσεσθαι (*De Congr. Erud. grat.* § 21, i. 536).

[Qui sint Cenaei, Cenezaei, Cedmonaei, Chettaei, Pherezaei, Raphaim, Amorrhaei, Chananaei, Gergesaei et Jebusaei? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. § 17, A. ii. 188).]

xvi. 1 Σάῤῥα δὲ ἡ γυνὴ Ἀβραὰμ οὐκ ἔτικτεν αὐτῷ. Ἦν
2 δὲ αὐτῇ παιδίσκη Αἰγυπτία, ᾗ ὄνομα Ἄγαρ. Εἶπε δὲ
Σάῤῥα πρὸς Ἀβραάμ· Ἰδοὺ συνέκλεισέ με ὁ κύριος τοῦ
μὴ τίκτειν· εἴσελθε πρὸς τὴν παιδίσκην μου, ἵνα τεκνο-
ποιήσῃς ἐξ αὐτῆς (*De Congr. Erud. grat.* § 1, i. 519 and
§ 3, i. 521).

[Quare "Sara uxor Abrahae non generabat (s. pariebat) ei"?...Quid est, "Erat ei ancilla Aegyptia, cui nomen erat Agar"?...Cur dixit Sara ad Abraham: Ecce conclusit me dominus, ut non pariam; intra ad ancillam meam, ut puerum facias ex illa? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. §§ 18—20, A. ii. 189—191).]

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19. Philo in *Quaestt.* enumerates *ten* nations: the LXX., inserting the Hivites (καὶ τοὺς Εὐαίους) between the Canaanites and the Girgashites, enumerates *eleven*. But καὶ τοὺς Εὐαίους are wanting in several cursives, and in "Copt. Arab. 3. Arm. 1. Arm. ed." (H. and P.) and in Cat. Niceph.

xvi. 2. εἴσελθε, LXX. + οὖν.

τεκνοποιήσῃς, so LXX. Cod. X (Coislin.), acc. to H. and P., Chrys. *Homil. in Gen.* xxxviii.: Cod. A τεκνοποιήσεις: Cod. D τεκνοποιήσω. *Vat. Rom.* τεκνοποιήσωμαι.

The Hebrew is אבנה, which Aquila renders literally εἴ πως οἰκοδομηθήσομαι: cf. Jerome *Quaestt. Hebraic. in Gen.*: "Diligenter nota quod procreatio filiorum in Hebraeo *aedificatio* scripta est; legitur enim ibi, *Ingredere ad ancillam meam, si quo modo aedificer ex ea.*" The 2nd Pers. Sing. is due to the translator's failure to understand the metaphorical use of the Hebrew word.

Ὑπήκουσε, φησίν, Ἀβραὰμ τῆς φωνῆς Σάῤῥας (*De Congr. Erud. grat.* § 13, i. 529).

3 Λαβοῦσα οὖν, φησί, Σάῤῥα ἡ γυνὴ Ἀβραὰμ Ἄγαρ τὴν Αἰγυπτίαν, τὴν ἑαυτῆς παιδίσκην, μετὰ δέκα ἔτη τοῦ οἰκῆσαι Ἀβραὰμ ἐν γῇ Χαναάν, ἔδωκε τῷ Ἀβραὰμ τῷ αὑτῆς ἀνδρί, αὐτῷ εἰς γυναῖκα (*ibid.* § 14, i. 529).

[Quare mulierem Abrahae dixit Saram? Ait enim: "Sumens Sara mulier Abrahae ancillam suam Agar Aegyptiam dedit in manus ejus" (*Quaestt. et Sol. in Gen., Sermo* iii. § 21, A. ii. 192).]

4 Ἰδοῦσα ὅτι ἐν γαστρὶ ἔχει, ἠτιμάσθη ἐνώπιον αὐτῆς (*De Congr. Erud. grat.* § 25, i. 539).

[Quid est, "Quum vidit se concepisse, despecta est domina coram ipsa"? (*Quaestt. et Sol. in Gen., Sermo* iii. § 22, A. ii. 193).]

5 Κρίναι ὁ θεὸς ἀνὰ μέσον ἐμοῦ καὶ σοῦ (*De Congr. Erud. grat.* § 27, i. 541).

[Cur Saram quasi poenitet dicentem ad Abraham: "Injuriam accipio ex te: ego dedi ancillam meam in sinum tuum; nunc autem quia vidit se concepisse, spreta sum coram ea"?...in ultimis dicit, "Judicet deus inter me et te" (*Quaestt. et Sol. in Gen., Sermo* iii. § 23, A. ii. 194).]

6 Ἰδοὺ ἡ παιδίσκη ἐν ταῖς χερσί σου, χρῶ αὐτῇ ὡς ἄν σοι ἀρεστόν (*De Congr. Erud. grat.* § 27, i. 541).

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3. ἔδωκε, so LXX. *Vat. Rom.*; καὶ ἔδωκεν Codd. AD.

LXX. Cod. A, *Vat. Rom.* αὐτὴν τῷ Ἀβρὰμ ἀνδρὶ αὐτῆς αὐτῷ γυναῖκα. Philo's εἰς γυναῖκα is closer to לאשה than the LXX.

4. ἐνώπιον (*De Congr. Erud. grat.* § 25); LXX. *Vat. Rom.* καὶ ἠτιμάσθη ἡ κυρία ἐναντίον αὐτῆς.

6. ἡ παιδίσκη (*ibid.* § 27); LXX. + σου; so *Quaestt.*

[Quare dixit Abraham: "Ecce ancilla tua in manibus tuis; fac cum illa, quomodo tibi placuerit"?...Cur dicit: "Afflixit eam Sara"?...Quare fugam capessit a facie ejus? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. §§ 24—26, A. ii. 195—197).]

Καὶ ἐκάκωσεν αὐτήν (*De Congr. Erud. grat.* § 28, i. 542).

6—12 Καὶ ἐκάκωσεν αὐτὴν Σάῤῥα, καὶ ἀπέδρα ἀπὸ τοῦ
7 προσώπου αὐτῆς. Εὗρε δὲ αὐτὴν ἄγγελος κυρίου ἐπὶ
τῆς πηγῆς τοῦ ὕδατος ἐν τῇ ἐρήμῳ, ἐπὶ τῆς πηγῆς τῆς ἐν
8 τῇ ὁδῷ Σούρ. Καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου·
Παιδίσκη Σάῤῥας, πόθεν ἔρχῃ, καὶ ποῦ πορεύῃ; Καὶ
εἶπεν· Ἀπὸ προσώπου Σάῤῥας τῆς κυρίας μου ἐγὼ
9 ἀποδιδράσκω. Εἶπε δὲ αὐτῇ ὁ ἄγγελος κυρίου· Ἀπο-
στράφηθι πρὸς τὴν κυρίαν σου, καὶ ταπεινώθητι ὑπὸ
10 τὰς χεῖρας αὐτῆς. Καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου·
11 Σὺ ἐν γαστρὶ ἔχεις, καὶ τέξεις υἱόν, καὶ καλέσεις τὸ ὄνομα
αὐτοῦ Ἰσμαήλ· ὅτι ἐπήκουσε κύριος τῇ ταπεινώσει σου.

ἐν ταῖς χερσί σου, so LXX. Cod. D^{sil}, as Hebr. בידיך. But *ἐναντίον σου* LXX. *Vat. Rom.*

ἀρεστόν, LXX. + *ᾖ*.

τοῦ προσώπου, LXX. om. *τοῦ*.

7. *κυρίου* (*De Profug.* § 1), so LXX. *Vat. Rom.*; LXX. Cod. D + *τοῦ θεοῦ*. Philo follows the Hebrew which has only יהוה.

ἐν τῇ ὁδῷ (*ibid.* § 1), so LXX.: *καθ' ὁδόν* (*ibid.* § 22).

8. *Παιδίσκη* (*ibid.* § 1); pr. *Ἁγὰρ* LXX.

10. Philo (*De Profug.* § 1) omits, possibly from homoeoteleuton after *ὁ ἄγγελος κυρίου*, the whole passage from *πληθύνων*.(ver. 10) to *ἰδοὺ* (ver. 11). But it is found in *Quaestt.*

"Inquit" (*Quaestt.*) "videtur referri ad Deum cujus oraculum dicebat angelus" (Aucher).

11. *τέξεις υἱὸν* (*De Profug.* § 1), *τέξεις παιδίον* (*ibid.* § 37). LXX. *τέξῃ υἱόν*.

12 *Οὗτος ἔσται ἄγροικος ἄνθρωπος· αἱ χεῖρες αὐτοῦ ἐπὶ πάντας, καὶ αἱ χεῖρες πάντων ἐπ' αὐτόν* (*De Profug.* § 1, i. 546, 547; cf. § 37, i. 576; §§ 32, 37, i. 572, 576).

7 *Εὗρεν αὐτὴν ἄγγελος κυρίου καθ' ὁδόν* (*ibid.* § 22, i. 563).

[Quid est, "Invenit eam angelus domini super fontem aquae in deserto, in via Sur"? (*Quaestt. et Sol. in Gen., Sermo* iii. § 27, A. ii. 197).

8, 9 [Quare dixit ad illam angelus: "Agar ancilla Sarae, unde venis? et quo vadis"?...Quid est, "A facie Sarae dominae meae ego fugio"?...Quare dixit ei angelus, "Revertere ad dominam tuam, et humiliare sub manibus
10 ejus"?...Cur dixit ei Angelus: "Multiplicabo inquit semen tuum, et non numerabitur prae multitudine"?...Quid est,
11 quod "Dixit ei angelus: Ecce tu praegnans es, et paries filium, et vocabis nomen ejus Ismael, quia exaudivit dominus miseriam tuam"? (*ibid.* §§ 28—31, A. ii. 199—202).]

Ἰδοὺ σὺ ἐν γαστρὶ ἔχεις, καὶ τέξεις παιδίον, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσμαήλ (*De Profug.* § 37, i. 566).

12 *Κατὰ πρόσωπον πάντων τῶν ἀδελφῶν κατοικήσει* (*De Profug.* § 38, i. 577).

[Quid est, "Hic erit agrestis homo, manus hujus super omnes, et manus omnium super istum, et contra omnes fratres suos habitabit"? (*Quaestt. et Sol. in Gen., Sermo* iii. § 33, A. ii. 202).]

13 *Σὺ θεὸς ὁ ἐπιδών με* (*De Profug.* § 38, i. 577).

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12. *ἀδελφῶν* (*De Profug.* § 38), + *αὐτοῦ* LXX.; cf. 'suos' (*Quaestt.*).

13. *Σὺ θεὸς* (*ibid.* § 38); *σὺ ὁ θεὸς* (*De Somn.* i. § 41), so LXX. *ἐπιδών* (*De Somn.*), so LXX. *Vat. Rom.*; *ἐφιδών* Codd. AD.

Οὐχ ὁρᾷς τὴν ἐγκύκλιον παιδείαν Ἄγαρ, ὅτι τῷ ἀγγέλῳ φησί· Σὺ ὁ θεὸς ὁ ἐπιδών με; (*De Somn.* i. § 41, i. 656).

[Quare dicit: "Vocavit autem (Agar) nomen domini, qui loquebatur ad eam: Tu deus, qui respexisti me. Quia dixit: Etenim coram vidi apparentem mihi"?...
14 Quid est, "Propter hoc vocavit puteum illum, Puteum ejus quem coram vidi"?...Quare puteus inter Cades et inter
15 Pharan dicitur fuisse?...Quid est, "Peperit Agar Abrahae
16 filium"?...Quare octoginta et sex annorum esse Abraham dicitur, quum peperit ei Agar Ismaelem? (*Quaestt. et Sol. in Gen., Sermo* iii. §§ 34—38, A. ii. 203—206).]

14—15 Διὰ τοῦτο, φησίν, ἐκάλεσε τὸ φρέαρ, φρέαρ οὗ ἐνώπιον εἶδον...Οἰκειότατος δὲ καὶ ὁ τοιούτου φρέατος τόπος ἐν μέσῳ καδδῆς καὶ βάραδ, ἑρμηνεύεται δὲ βάραδ μὲν ἐν κοινοῖς, καδδῆς δὲ ἁγία (*De Profug.* § 38, i. 577).

xvii. 1 Ὅταν δὲ βελτιωθεὶς μέλλῃ μετονομάζεσθαι, γίνεται ἄνθρωπος θεοῦ, κατὰ τὸ χρησθὲν αὐτῷ λόγιον, Ἐγώ εἰμι ὁ θεός σου, εὐαρέστει ἐναντίον ἐμοῦ, καὶ γίνου ἄμεμπτος (*De Gigant.* § 13, i. 271; cf. *De decem Orac.* § 13, ii. 186).

Ἐγένετο Ἀβραὰμ ἐτῶν ἐννενήκοντα ἐννέα, καὶ ὤφθη κύριος τῷ Ἀβραὰμ καὶ εἶπεν αὐτῷ· Ἐγώ εἰμι θεὸς σός (*De Mut. Nom.* §§ 1, 3, i. 578, 581, 582 *bis*).

Μάρτυρες δὲ οἱ χρησμοί, ἐν οἷς λέγεται τῷ Ἀβραὰμ

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14. ἐν μέσῳ καδδῆς καὶ βάραδ (*De Profug.* § 38); LXX. ἀνὰ μέσον καδῆς καὶ ἀνὰ μέσον βάραδ.

xvii. 1. θεὸς σός (*De Mutat. Nomin.* § 1); ὁ θεός σου (*De Gigant.* § 13), so LXX. *Quaestt.* has 'dominus deus.'

ἐναντίον ἐμοῦ (*De Gigant.*), so LXX. Codd. AD, Chrys.: ἐνώπιον ἐμοῦ (*De Mutat. Nomin.*), so LXX. *Vat. Rom.*, Procop. Gaz. (p. 129, but ἐναντίον, p. 130).

ἐκ προσώπου τοῦ θεοῦ· Εὐαρεστήσεις ἐνώπιον ἐμοῦ (*ibid.* § 5, i. 584).

Εἰπὼν δέ, Εὐαρέστει ἐνώπιον ἐμοῦ, προσεπιλέγει· Καὶ γίνου ἄμεμπτος (*ibid.* § 6, i. 585 *bis*).

[Quare nonaginta et novem annorum facto, ait, apparuit dominus deus et dixit: Ego dominus sum deus tuus?...Quid est "Complace coram me et esto immacu-
2 latus: et ponam foedus meum inter me et inter te, et multiplicabo te nimis valde"? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. §§ 39, 40, A. ii. 207, 208).]

θήσω τὴν διαθήκην μου ἀνὰ μέσον ἐμοῦ καὶ ἀνὰ μέσον σοῦ (*De Mutat. Nomin.* § 6, i. 586).

3 *Ἔπεσεν Ἀβραὰμ ἐπὶ πρόσωπον* (*ibid.* § 7, i. 586).

[Quid est, "Procidit Abraham super faciem"? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. § 41, A. ii. 209).]

4, 5 *Κἀγώ, ἰδοὺ ἡ διαθήκη μου μετὰ σοῦ...Οὐ κληθήσεται τὸ ὄνομά σου Ἀβράμ, ἀλλ' ἔσται τὸ ὄνομά σου Ἀβραάμ* (*De Mutat. Nomin.* § 8, i. 587).

[Quid est, "Locutus est autem cum illo deus, dicens: Et ego, ecce pactum meum tecum, et eris pater multitudinis gentium"?...Quid est, "Non vocabitur nomen tuum Abram, sed Abraham erit nomen tuum"? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. § 43, A. ii. 210—212).]

6 [Quid est, "Augebo te valde, et ponam te in gentes, et

εὐαρεστήσεις (*De Mutat. Nomin.* § 5); but εὐαρέστει (*ibid.* § 6) as LXX.

2. θήσω (*ibid.* § 6), LXX. θήσομαι.

5. κληθήσεται, LXX. + ἔτι.

τὸ ὄνομά σου Ἀβρ., so LXX. Cod. D, *Vat. Rom.*, Orig. *Select. in Gen.*: but Cod. A Ἀβρ. τὸ ὄνομά σου.

6. "Valde" (*Quaest.*), so σφόδρα LXX. Cod. A; σφόδρα σφόδρα Cod. D, *Vat. Rom.*, Procop. Gaz.

8 reges ex te fiant" ?...Quid est, "Dabo tibi et semini tuo
post te terram hanc, in qua tu peregrinatione habitasti,
omnem terram Chanaan in possessionem aeternam" ?...
Quid est, "Circumcidetur omne vestrum masculinum, et
circumcidetis (s. circumcidemini) carnem praeputii vestri"?
12 ...Cur dixit: "Et puer octo dierum circumcidetur omne
13 masculinum" ?...Quid est, "Eritque testamentum (vel
pactum) meum in carne vestra" ?...Quare de infante
14 decidit sententiam mortis, dicens: "Masculus non circum-
cisus, qui non circumciderit (Gr. non circumcidetur)
carnem praeputii sui octavo die, corrumpetur anima illa
15 de genere suo" ?...Cur dicit: "Sara uxor tua non vocabitur
Sara, sed Sarra erit nomen ejus" ? (*Quaestt. et Sol. in
Gen., Sermo* iii. §§ 44—53, A. ii. 215—228).]

*Καὶ εἶπεν ὁ θεὸς τῷ Ἀβραάμ· Σάρα ἡ γυνή σου οὐ
κληθήσεται Σάρα, ἀλλὰ Σάῤῥα αὐτῆς ἔσται τὸ ὄνομα.*
16 *Εὐλογήσω αὐτήν, καὶ δώσω σοι ἐξ αὐτῆς τέκνον* (*Leg.
Allegor.* iii. § 77, i. 130).

Καλέσας γὰρ τὴν μητέρα αὐτοῦ Σάῤῥαν ἀντὶ Σάρας, φησὶ τῷ Ἀβραάμ· Δώσω σοι τέκνον (*De Mutat. Nomin.* § 23, i. 598).

Εὐλογήσω δέ, φησίν, αὐτήν, καὶ ἔσται εἰς ἔθνη (*ibid.* § 27, i. 600).

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15. *κληθήσεται*, LXX. + *τὸ ὄνομα αὐτῆς.*
ἀλλὰ Σάῤῥα, so LXX. Cod. A; om. *ἀλλὰ Vat. Rom.*
αὐτῆς ἔσται τὸ ὄνομα, LXX. *ἔσται τὸ ὄνομα αὐτῆς.*
16. *εὐλογήσω* (1°) (*Leg. Allegor.* iii. § 77), LXX. + *δὲ.*
εὐλογήσω (2°) *αὐτὴν* (*De Mutat. Nomin.* § 27), *ἐξ αὐτῆς* (*ibid.* § 28), following the Hebrew ברכתיה and ממנה. LXX. Cod. A *εὐλογήσω αὐτὸν* (*αὐτὸ Vat. Rom.*), and *ἐξ αὐτοῦ*. So *Quaestt.* "illum"..."ex eo."

Λέγεται δὲ ἑξῆς, ὅτι καὶ βασιλεῖς ἐθνῶν ἐξ αὐτῆς ἔσονται (*ibid.* § 28, i. 601).

[Quare dicit: "Ex ea dabo tibi pueros et benedicam illum, eritque in gentes, et reges gentium ex eo erunt"? ...Vix oportet quaerere, quod in plurali dixerit *pueros* unicum dilectumque filium eorum; intentio enim fertur in soboles ejus unde gentes regesque orientur (*Quaestt. et Sol. in Gen., Sermo* iii. § 54, A. ii. 229).]

17 *Ὁ δὲ πρὸς ἔλεγχον ἡμῶν, οἳ καὶ ἐπὶ τοῖς μικροτάτοις εἰώθαμεν ὑψαυχενεῖν, πίπτει, καὶ εὐθὺς γελᾷ τὸν ψυχῆς γέλωτα* (*De Mutat. Nomin.* § 29, i. 602).

Πεσὼν οὖν ἐγέλασεν, οὐκ ἀπὸ θεοῦ πεσών, ἀλλ' ἀφ' ἑαυτοῦ· ἔστη μὲν γὰρ περὶ τὸν ἄτρεπτον, ἔπεσε δὲ ἀπὸ τῆς ἰδίας οἰήσεως...γελάσας εὐθὺς εἶπε τῇ διανοίᾳ· Εἰ τῷ ἑκατονταετεῖ γενήσεται, καὶ ἡ Σάῤῥα ἐννενήκοντα ἐτῶν οὖσα τέξεται; (*ibid.* § 33, i. 605).

[Quare Abraham procidit super faciem suam, et risit? ...Quare quasi haesitare visus est de promissione? ait enim, "Dixit in mente: Si centenario filius erit, et Sarra nonagenaria pariet"? (*Quaestt. et Sol. in Gen., Sermo* iii. §§ 55, 56, A. ii. 229, 230).]

Εἰ τῷ ἑκατονταετεῖ γενήσεται [*υἱός*], *καὶ Σάῤῥα ἐννενήκοντα ἐτῶν οὖσα τέξεται; Καταφάσκει καὶ ἐπινεύει λέγων·*
19 *Ναί, ἰδοὺ Σάῤῥα ἡ γυνή σου τέξεταί σοι υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰσαάκ, καὶ στήσω τὴν διαθήκην μου πρὸς αὐτὸν εἰς διαθήκην αἰώνιον* (*Leg. Allegor.* iii. § 28, i. 104).

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17. *τῇ διανοίᾳ* (*De Mutat. Nomin.* § 33); LXX. pr. *ἐν*.
γενήσεται. LXX. + *υἱός.*
καὶ ἡ Σάῤῥα...τέξεται, et Sara...pariet; LXX. Cod. A *καὶ εἰ Σάῤῥα ...γενήσεται*; *Vat. Rom.* *καὶ εἰ ἡ Σάῤῥα...τέξεται.*

18 Ἰσμαὴλ οὗτος ζήτω ἐνώπιόν σου (*De Mutat. Nomin.* § 37, cf. 38—39, i. 609).

[Cur dixit Abraham ad deum: "Ismael hic vivat coram te"? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. § 57, A. ii. 233).]

19 Εἶπε γάρ, φησί, τῷ Ἀβραάμ· Ναί, ἰδοὺ Σάῤῥα ἡ γυνή σου τέξεται υἱόν (*De Mutat. Nomin.* § 44, i. 617).

Καὶ καλέσεις τὸ ὄνομα τοῦ υἱοῦ τὸ πάθος ὅπερ ἂν ἐπ' αὐτῷ πάθῃς· πείσῃ δὲ πάντως χαράν, ὥστε καὶ τὸ σύμβολον αὐτῆς ὄνομα θήσεις γέλωτα (*ibid.* § 45, i. 618).

[Quare oraculum divinum ad modum annuendi "dicit ad Abraham: Etiam, ecce Sarra uxor tua pariet tibi filium"? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. § 58, A. ii. 233).]

20 Εὐλόγηκα αὐτόν, αὐξήσω αὐτόν, πληθυνῶ· δώδεκα ἔθνη γεννήσει, τὸν κύκλον καὶ τὸν χορὸν ἅπαντα τῶν σοφιστικῶν προπαιδευμάτων (*De Mutat. Nomin.* § 45, i. 618).

[Quare dicit: "Verum et de Ismael ecce exaudiam te et benedicam ei; duodecim gentes generabit"? (*Quaestt. et Sol. in Gen.*, *Sermo* iii. § 59, A. ii. 234).]

21 Τὴν δὲ διαθήκην μου στήσω πρὸς Ἰσαάκ...Εἰς δὲ τὸν καιρὸν τοῦτον τέξεταί σοι, φησίν, ἡ σοφία χαράν...Ἐπιτείνων δὲ τὸ κάλλος τοῦ γεννωμένου φησὶν αὐτὸ ἐν τῷ ἐνιαυτῷ τῷ ἑτέρῳ γεννηθήσεσθαι· ἐνιαυτὸν ἕτερον, οὐ τοῦ χρόνου μηνύων διάστημα (*De Mutat. Nomin.* §§ 44—47, i. 618, 619).

[Quare dicit: "Testamentum vero meum statuam ad

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18. ἐνώπιον (*De Mutat. Nomin.* § 37), LXX. ἐναντίον.

19. τέξεται (*ibid.* § 44), LXX. + σοι, as *Leg. Allegor.* iii. § 28 and *Quaestt.*

20. εὐλόγηκα (*ibid.* § 45), so LXX. *Vat. Rom.*; εὐλόγησα Cod. A. αὐξήσω (*ibid.*) so Chrys. *Homil. in Gen.* xl. § 2; LXX. αὐξανῶ.

Isaac, quem pariet Sarra in tempore hoc in anno altero"? (*Quaestt. et Sol. in Gen., Sermo* iii. § 60, A. ii. 234).]

22 Τὸ δέ, "Συνετέλεσε λαλῶν πρὸς αὐτόν·" ἴσον ἐστὶ τῷ· τὸν ἀκροατὴν αὐτὸν ἐτελείωσε, κενὸν ὄντα σοφίας πρότερον, καὶ ἀθανάτων λόγων ἐπλήρωσεν. Ἐπεὶ δὲ τέλειος ὁ μαθητὴς ἐγένετο, ἀνέβη κύριος ἀπὸ Ἀβραάμ· δηλῶν, οὐχ ὅτι διεζεύχθη—φύσει γὰρ θεοῦ ὀπαδὸς ὁ σοφός—ἀλλὰ τὸ ἑκούσιον τοῦ μαθητοῦ βουλόμενος παραστῆσαι, ἵνα, ὥσπερ ἔμαθε, μηκέτι ἐφεστῶτος τοῦ διδάσκοντος, χωρὶς ἀνάγκης, αὐτὸς ἐπιδεικνύμενος, ἐθελουργῷ καὶ αὐτοκελευστῷ προθυμίᾳ χρώμενος, ἐνεργῇ δι' ἑαυτοῦ (*De Mutat. Nom.* § 48, i. 619).

24 [Quare dicit, quod "Abraham erat nonaginta et novem annorum, quum circumcisus est: Ismael autem filius ejus
27 annorum tredecim"?...Quare alienigenas etiam circumcidit Abraham? (*Quaestt. et Sol. in Gen., Sermo* iii. §§ 61, 62, A. ii. 235, 236).]

xviii. Cf. *De Abrah.* § 22, ii. 16.

1 [Quare dicit: "Apparuit autem dominus deus Abrahae in quercu Mambre, quum ille sederet die fervente ad
2 ostium tabernaculi sui; et elevavit oculos suos"?...Quid est, "Vidit, et ecce viri tres stabant super eum"?...Quare dicit, "Videns procurrit obviam illis, et adoravit in
3 terram"?...Quid est, "Domine, si inveni gratiam ante te, ne praetereas servum tuum"? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 1—4, A. ii. 237—246).]

Ἡνίκα μὲν γὰρ ὁ σοφὸς ἱκετεύει τοὺς ἐοικότας ὁδοιπόροις τρισὶ ξενισθῆναι παρ' αὐτῷ, διαλέγεται τού-

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22. ἀνέβη κύριος (*ibid.* § 48); LXX. ὁ θεὸς, as the Hebr.
xviii. 1. dominus deus (*Quaestt.*); LXX. ὁ θεός.

τοις, οὐχ ὡς τρισίν, ἀλλ' ὡς ἑνί, καί φησι· Κύριε, εἰ εὗρον χάριν παρά σοι, μὴ παρέλθῃς τὸν παῖδά σου (*De Abrah.* § 25, ii. 20).

4 [Cur iterum pluraliter dicit, quod "Sumatur aqua et lavent pedes vestros, et frigus captate sub arbore densa"? ...Cur dixerit hoc modo: Sumam panem, et manducate; non vero, Sumite?...Cur dicat "Sic fac, sicut dixisti"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 5, 6, 7, A. ii. 247—249).]

6 *Καὶ γὰρ Ἀβραὰμ μετὰ σπουδῆς καὶ τάχους καὶ προθυμίας πάσης ἐλθὼν παρακελεύεται τῇ ἀρετῇ, Σάῤῥᾳ, σπεῦσαι καὶ φυρᾶσαι τρία μέτρα σεμιδάλεως, καὶ ποιῆσαι ἐγκρυφίας* (*De ss. Abelis et Caini*, § 15, i. 173).

[Quare omnes festinant? ait enim: Festinavit Abraham in tabernaculum ad Sarram, et dixit ei: Festina, et commisce tres mensuras similae, et fac subcinericium.
7 Et ad armentum cucurrit, et sumpsit vitulum tenerum, deditque puero, et properavit facere illud...Quare dicit:
8 "Posuit coram eis, et manducaverunt"?...Cur dicitur: "Ipse autem stabat coram eis sub arbore"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 9, 10, A. ii. 249—253).]

9 *Ἐπεὶ καὶ τὸν σοφὸν ὁπότε ἀνερωτᾷ Ποῦ ἐστί σοι ἡ ἀρετή;—τὸν Ἀβραὰμ λέγω περὶ Σάῤῥας—οὐκ ἀγνοῶν ἐρωτᾷ...Φησὶ γοῦν, ὅτε εἶπεν, Ἰδοὺ ἐν τῇ σκηνῇ, τουτέστι, τῇ ψυχῇ* (*Quod det. potiori insid.* § 17, i. 203).

[Quare iterum singulariter dicit: "Ubi est Sarra uxor

3. *εἰ...παρά σοι* (*De Abrah.* § 25), LXX. *εἰ ἄρα...ἐναντίον σου.* *παῖδα* (*ibid.*), so LXX. Cod. A, *Vat. Rom.*, Chrys. (*Homil. in Gen.* xli.); *δοῦλον* Cod. *D*, Procop. Gaz.

7. sumpsit (*Quaestt.*), so LXX. Cod D^{sil}, *Vat. Rom.*, Chrys., *ἔλαβεν*; Cod. A *ἔλαβον*.

9. LXX. *ποῦ Σάῤῥα ἡ γυνή σου.*

tua? et ille respondit: In tabernaculo"? (*Quaestt. et Sol. in Gen., Sermo* iv. § 11, A. ii. 253).]

10 *Ἐπαναστρέφων ἥξω πρός σε κατὰ τὸν καιρὸν τοῦτον εἰς ὥρας, καὶ ἕξει υἱὸν Σάῤῥα ἡ γυνή σου* (*De Migrat. Abr.* § 22, i. 456).

Ἐπανιὼν ἥξω πρός σε κατὰ τὸν καιρὸν τοῦτον εἰς νέωτα, καὶ ἕξει υἱὸν Σαῤῥα ἡ γυνή σου (*De Abrah.* § 25, ii. 20).

[Cur dicit in singulari: "Revertens veniam ad te tempore hoc, ista hora; et fiat filius Sarrae uxori tuae"?... Quare dicit: "Et Sarra audivit, quoniam ad ostium tabernaculi erat post eum"? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 12, 13, A. ii. 254, 255).]

11 *Ἐξέλιπε Σάῤῥᾳ γίνεσθαι τὰ γυναικεῖα, καὶ ἐγέλασε*
12 *τῇ διανοίᾳ, καὶ εἶπεν· Οὔπω μοι γέγονε τὸ εὐδαιμονεῖν ἕως τοῦ νῦν· ὁ δὲ κύριός μου, θεῖος λόγος, πρεσβύτερός ἐστιν* (*Leg. Allegor.* iii. § 77, i. 130).

Σάῤῥᾳ γοῦν οὐ διαλέξεται, πρὶν ἐκλιπεῖν ἐκείνην τὰ γυναικεῖα πάντα, καὶ ἀναδραμεῖν εἰς ἁγνευούσης παρθένου τάξιν (*De Cherub.* § 14, i. 148).

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10. Ἐπαναστρέφων...εἰς ὥρας (*De Migrat. Abrah.* § 22), so LXX. Ἐπανιὼν...εἰς νέωτα (*De Abrah.* § 25) is probably only a paraphrase.

11. Ἐξέλιπε, Philo has the aorist three times, so LXX. *Vat. Rom.*; but ἐξέλειπεν LXX. Codd. AD.

Philo reads γυναικεῖα, so LXX. *Vat. Rom.*, Chrys. *Homil. in Gen.* xli. § 6; γυναίκια Codd. AD.

τῇ διανοίᾳ, καὶ εἶπεν (*Leg. Allegor.* iii. § 77); ἐν ἑαυτῇ λέγουσα (*De Mutat. Nomin.* § 31, as LXX.).

12. τὸ εὐδαιμονεῖν ἕως τοῦ νῦν (*Leg. Allegor.* iii. § 77); LXX. om. τὸ εὐδαιμονεῖν, as *De Mutat. Nomin.* § 31. But τὸ εὐδαιμονεῖν renders the Hebrew עדנה, which the LXX. fails to translate, unless we are to suppose that it was regarded as an adverb of time = ἕως τοῦ νῦν. If so, τὸ εὐδαιμονεῖν ἕως τοῦ νῦν is a conflation of two renderings.

Καθὼς καὶ Σάῤῥᾳ ἔτι γίγνεσθαι τὰ γυναικεῖα ἐξέλιπε (*Quod det. potiori insid.* § 9, i. 196).

Ἐξέλιπε γὰρ γίνεσθαι τὰ γυναικεῖα ὁπότε ἄρχεται τὸ εὔδαιμον γένος κυοφορεῖν, Ἰσαάκ (*De posterit. Caini*, § 40, i. 251).

Αὕτη γὰρ εἰσάγεται διὰ τῶν χρησμῶν τὰ γυναικεῖα πάντ' ἐκλιποῦσα (*De Ebrietat.* § 14, i. 365).

Διὸ πάνυ καλῶς ἡ ἀρετὴ Σάῤῥα τὰ γυναικεῖα ἐκλείπει (*De Profug.* § 23, i. 565, cf. § 30, i. 571; *De Somn.* ii. § 28, i. 683).

[Quare dicit: "Abraham et Sarra seniores erant provectae aetatis, transactis diebus plenis"?...Quid est, "Defecerant Sarrae fieri muliebria"? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 14, 15, A. ii. 255, 256).]

Ἐγέλασε δὲ Σάῤῥα ἐν ἑαυτῇ λέγουσα, Οὔπω μέν μοι γέγονεν ἕως τοῦ νῦν (*De Mut. Nomin.* § 31, i. 603).

[Quid est: "Risit autem Sarra in semet ipsa, dicens:
Necdum mihi aliquid factum est usque nunc; dominus
13 autem meus senex est"?...Cur quasi increpatur Sarra,
quum Abraham risit, et non est correptus? Dicit enim:
Et dixit dominus ad Abraham: Quid est, quod risit
Sarra, dicens; "Num utique vere pariam, ego autem
14 senui? Numquid deo difficile erit verbum?"...Quid est
"In tempore hoc revertar ad te in horas (*εἰς ὥρας*), et
15 erit filius Sarrae"?...Cur negavit Sarra dicens: Non
risi; timuit enim. Ille autem dixit: Non, sed risisti?
(*Quaestt. et Sol. in Gen., Sermo* iv. §§ 16—19, A. ii. 257—259).]

Ταύτης ἕνεκα τῆς αἰτίας δοκεῖ μοι καὶ πρότερον γελάσασα ἀρετῆς ἡ ἐπώνυμος, Σάῤῥα, πρὸς τὸν πυνθανόμενον

ἀρνήσασθαι τὸν γέλωτα· καταδείσασα μήποτε ἄρα τὸ χαίρειν οὐδενὸς ὂν γεννητοῦ, μόνου δὲ τοῦ Θεοῦ σφετερίζῃ. Διόπερ θαρσύνων αὐτὴν ὁ ἱερὸς λόγος φησί· Μηδὲν εὐλαβηθῇς, ὄντως ἐγέλασας, καὶ μέτεστί σοι χαρᾶς (*De Abrah.* § 36, ii. 30).

Ἀκούσασαν γοῦν ἐν ἀρχῇ τὴν γυναῖκα φασὶ γελάσαι· καὶ μετὰ ταῦτα εἰπόντων, Μὴ ἀδυνατεῖ παρὰ τῷ θεῷ ῥῆμα; καταιδεσθεῖσαν ἀρνήσασθαι τὸν γέλωτα (*ib.* § 22, ii. 17).

16 *Ἀβραὰμ συνεπορεύετο συμπροπέμπων αὐτούς* (*De Migrat. Abrah.* § 31, i. 463).

[Quare Abraham una cum eis gradiebatur, comitans eos? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. § 20, A. ii. 260).]

17 *Μὴ κρύψω ἐγὼ ἀπὸ Ἀβραὰμ τοῦ παιδός μου ἃ ἐγὼ ποιῶ;* (*Leg. Allegor.* iii. § 8, i. 93).

Φίλον γὰρ τὸ σοφὸν Θεῷ μᾶλλον ἢ δοῦλον. Παρ' ὃ καὶ σαφῶς ἐπὶ Ἀβραὰμ φάσκει· Μὴ ἐπικαλύψω ἐγὼ ἀπὸ Ἀβραὰμ τοῦ φίλου μου; (*De Sobriet.* § 11, i. 401).

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14. *ἀδυνατεῖ* (*De Abrah.* § 22), so LXX. Codd. A*D*, Chrys.: *ἀδυνατήσει* LXX. *Vat. Rom.*

16. LXX. *συνεπορεύετο μετ' αὐτῶν.* Philo omits *μετ' αὐτῶν* in *De Migrat. Abrah.* § 31.

17. *μὴ κρύψω* (*Leg. Allegor.* iii. § 8), so LXX. Codd. AD; *οὐ μὴ κρύψω* LXX. *Vat. Rom.*, Chrys., is evidently a later reading. *μὴ ἐπικαλύψω* (*De Sobriet.* § 11) is very probably an original rendering, and not a mere paraphrase; *μὴ ἐπικαλύψω* is closer in meaning to המכסה than *μὴ κρύψω*. Procopius Gaz. *Comm. in Gen.* p. 135 *μὴ κρύψω ἐγώ.*

ἀπὸ Ἀβρ. τοῦ φίλου μου (*De Sobriet.* § 11); LXX. *τοῦ παιδός μου* as *Leg. Allegor.* iii. § 8.

Philo's variation of *φίλος* for *παῖς* is of especial interest. He lays

[Quare dicit: "Non abscondam ab Abraham servo
19 meo, quod ego operor"?...Cur dicit: "Sciebam, quia
praecipiet filiis suis et domui suae post se, et custodient
vias domini, ut faciant justitiam et judicium; ut adducat
dominus super Abraham omnia, quae locutus est ad
20 illum"?...Quid est: "Dixit autem dominus, Clamor Sodo-
morum et Gomorrhaeorum multiplicatus est, et peccata
eorum magna valde"?...Cur velut homo loquitur, dicens:
21 "Descendens ergo videbo, si secundum clamorem eorum
qui venit ad me operantur, sin autem non, ut sciam"?
(*Quaestt. et Sol. in Gen., Sermo* iv. §§ 21—24, A. ii. 261—263).]

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stress on the use of the word φίλος, as emphasizing the truth that wisdom, represented in Abraham, is the friend and not the slave of God.

It should be noted that φίλος is not found applied to Abraham in the LXX. in 2 Chron. xx. 7, Isai. xli. 8, where Abraham is called 'the friend' of God. But it is applied to him in James ii. 23 (see Mayor's note) φίλος θεοῦ ἐκλήθη; *Ep. Clem. ad Cor.* X. Ἀ. ὁ φίλος προσαγορευθείς, XVII. φίλος προσηγορεύθη τοῦ θεοῦ; Iren. iv. 16. 2 A....et amicus Dei vocatus est; Clem. Alex. *Paedag.* iii. 2. 12 φίλον αὐτὸν ὠνόμαζεν.

It is not enough to say that Philo's use of φίλος reflects the proverbial application of the title to Abraham. This proverbial application must have had an origin. Its origin was certainly not in the LXX.; and yet the language of St James and of Clement suggests that Abraham was somewhere called φίλος in the Greek O. T.

It is possible that Philo's use of the word in this passage may be the survival of an early rendering, τοῦ φίλου μου; but that this was altered, lest it should sound too familiar, into τοῦ παιδός μου. The influence of the early rendering may have continued long after the Greek Scriptures had attained a homogeneous character.

22 *Ἔτι γάρ, φησίν, ἦν ἑστηκὼς ἐναντίον κυρίου.* *Καὶ τεκμήριον τῆς οἰκειώσεως τὸ ἐπιλεγόμενον, ὅτι ἐγγίσας εἶπεν* (*De Cherub.* § 6, i. 142).

Ἀβραὰμ δὲ ὁ σοφὸς ἐπειδὴ ἕστηκε συνεγγίσας τῷ ἑστῶτι Θεῷ· λέγει γάρ, ὅτι ἑστὼς ἦν ἐναντίον κυρίου, καὶ ἐγγίσας εἶπεν (*De posterit. Caini,* § 9, i. 231).

Οὐχ ὁρᾷς, οἷα περὶ Ἀβραὰμ λέγεται τοῦ σοφοῦ, ὅς ἐστιν ἑστὼς ἐνώπιον κυρίου; (*De Somn.* ii. § 33, i. 688).

[Cur iterum singulariter dicit: "Abraham autem
23 adhuc stabat coram domino"?...Quid est, "Et appropinquans Abraham dixit: Numquid perdas justum cum iniquo? et erit justus sicut iniquus"? (*Quaestt. et Sol. in Gen., Sermo* iv. 25, 26, A. ii. 264, 265).]

Οὐχ ὁρᾷς ὅτι Ἀβραὰμ ἔτι ἦν ἑστηκὼς ἐν τόπῳ κυρίου; καὶ ἐγγίσας εἶπε· Μὴ συναπολέσῃς δίκαιον μετὰ ἀσεβοῦς; (*Leg. Allegor.* iii. § 3, i. 89; cf. *De Migrat. Abrah.* § 24, i. 456).

24—32 [Quare ex quinquaginta inchoans in decem determinat? Cur autem sub principio quina bis aufert usque ad quadraginta, post vero decem decem usque ad finem, sive decimum? Dicit enim "Si fuerint quinquaginta justi in civitate, perdes illos? nonne dimittes locum illum?" et, "Quid si quadraginta et quinque fuerint?" et, "Si vero quadraginta?" et, "Quid, si triginta? Quid vero,

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22. *ἐναντίον* (*De Cherub.* § 6, *De Posterit. Caini,* § 9) as LXX.; *ἐνώπιον* (*De Somn.* ii. § 33). Procop. Gaz. *ἔναντι.*

23. For *ἐν τόπῳ κυρίου* (*Leg. Allegor.* iii. § 3), cf. Ex. xxiv. 11 *καὶ ὤφθησαν ἐν τῷ τόπῳ τοῦ θεοῦ.*

si viginti?" et, "Quid si decem?" (*Quaestt. et Sol. in Gen.*, *Sermo* iv. § 27, A. ii. 266).]

27 Καὶ γὰρ Ἀβραὰμ ἔγγιστα τῷ Θεῷ ἑαυτὸν ποιήσας, εὐθὺς ἔγνω γῆν καὶ τέφραν ὄντα (*Quod deus immutab.* § 34, i. 296).

Καὶ τοῦτό μου τὸ πάθος τῆς ψυχῆς ἐστηλογράφησεν ἐν τῷ ἐμῷ μνήμονι ἐπίσκοπος Ἀβραάμ· Ἐγγίσας γάρ, φησίν, Ἀβραὰμ εἶπε· Νῦν ἠρξάμην λαλεῖν πρὸς κύριον, ἐγὼ δέ εἰμι γῆ καὶ σποδός (*Quis rerum div. heres*, § 7, i. 477).

[Quare dixit: "Nunc coepi loqui ad dominum, ego autem sum terra et cinis"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. § 28, A. ii. 267).]

32 Ἄρχεται μὲν οὖν τῆς ἱκεσίας ἀπὸ τοῦ τῆς ἀφέσεως ἀριθμοῦ πεντηκοντάδος, λήγει δὲ εἰς δεκάδα, τὴν τελευταίαν ἀπολύτρωσιν (*De Congr. Erud. grat.* § 19, i. 535).

Οὐ διὰ τοῦτο καὶ ὁ Ἀβραὰμ ἐπὶ τῆς Σοδομιτῶν ἀπωλείας, ἀρξάμενος ἀπὸ πεντηκοντάδος εἰς πεντάδα τελευτᾷ; (*De Mutat. Nomin.* § 40, i. 613).

33 Ἀπῆλθεν ὁ κύριος ὡς ἐπαύσατο λαλῶν τῷ Ἀβραάμ, καὶ Ἀβραὰμ ἀπέστρεψεν εἰς τὸν τόπον αὐτοῦ (*De Somn.* i. § 12, i. 631).

[Quid est, "Abiit dominus, postquam cessavit loqui cum Abraham; et Abraham reversus est in locum

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27. Observe γῆν καὶ τέφραν (*Quod deus immutab.*) as a variation giving the idea but not the exact words of the LXX. γῆ καὶ σποδός. See this verse quoted *Ep. Clem. ad Cor.* xvii. 2.

Ἐγγίσας (*Quis rerum div. heres*, § 7); Philo, condensing the narrative, borrows this from ver. 23.

πρὸς κύριον (*ibid.*), LXX. πρὸς τὸν κύριον.

32. πεντάδα (*De Mutat. Nomin.* § 40), an error for δεκάδα.

suum"? (*Quaestt. et Sol in Gen.*, *Sermo* iv. § 29, A. ii. 268).]

xix. 1 [Quare, tribus apparentibus, dixerit: "Venerunt duo
angeli in Sodoma vesperi"?...Cur Lot sedebat in foribus
Sodomorum?...Quid est, "Videns exsurrexit, et cucurrit
obviam illis, et adoravit in facie (s. faciem)"?...Quare
2 invitati ab hospitali recusant, dicentes: "Non, sed in
3 platea divertemus"?...Quid est, "Coegit illos et declina-
verunt ad eum"?...Cur unus iste fecit eis potum et
azymum? Abraham vero subcineritia, non potum?...
4 Cur Sodomitae circumdant domum ab adolescente usque
ad seniorem, totus populus simul? (*Quaestt. et Sol. in
Gen.*, *Sermo* iv. §§ 30—36, A. ii. 269—272).]

Οὐ γὰρ οἱ μέν, οἱ δὲ οὔ, πᾶς δὲ ὥς φησιν ὁ λαὸς περιεκύκλωσαν ἅμα τὴν οἰκίαν, νέοι τε καὶ πρεσβῦται (*De Confus. Ling.* § 8, i. 409).

5 [Quid est, "Educ illos ad nos, ut cognoscamus eos"?...
7 Quare dicit eis Lot: "Non ita fratres, nolite male facere.
8 Sunt enim mihi duae filiae, quae non noverunt virum;
educam eas ad vos, et utimini illis, quomodo placuerit
vobis; tantummodo in viros istos ne faciatis injustum, eo
quod ingressi sunt sub tegmen trabium mearum"?...
9 Quid est, Dixerunt: "Recede illuc! Intrasti habitare ut
incola, numquid etiam ut judicium judices"?...Quid est,
10 "Extendentes viri manus attraxerunt Lot ad se ipsos in
domum, et ostium domus clauserunt, viros autem qui
11 erant ad ostium, percusserunt coecitate"?...Quid est, "Et
dissoluti sunt quaerentes ostium"? (*Quaestt. et Sol. in
Gen.*, *Sermo* iv. §§ 37—41, A. ii. 273—276).]

Ἦ *οὐχ ὁρᾷς τοὺς ἐστειρωμένους σοφίαν καὶ τυφλοὺς*

διάνοιαν, ἣν ὀξυδερκεῖν εἶκος ἦν, Σοδομίτας κατὰ γλῶτταν, ἀπὸ νεανίσκου ἕως πρεσβυτέρου, πανθ' ὁμοῦ τὸν λεὼν ἐν κύκλῳ, τὴν οἰκίαν τῆς ψυχῆς περιθέοντας; * * * * *Οὐδ' οἱ τυφλοὶ διάνοιαν Σοδομῖται, σπουδάσαντες ἐκθύμως αἰσχῦναι τοὺς ἱεροὺς καὶ ἀμιάντους λόγους, εὗρον τὴν εἰς τοῦτ' ἄγουσαν ὁδόν, ἀλλ', ὥς φησι τὸ λόγιον, παρελύθησαν ζητοῦντες τὴν θύραν* (*De Profug.* § 26, i. 567).

12 [Quid est, "Dixerunt viri ad Lot, ut educeret de urbe
13 totam familiam: Perdituri enim sumus, inquiunt, locum
hunc, quoniam exaltatus est clamor eorum contra dominum, et misit nos ad delendum"?...Quare dicit, nunci-
14 ante Lot, ut monitum habuerat ab angelis, visum esse
16 generis suis ludere?...Quare angeli, conturbatis illis, tenuerunt manum Lot et uxoris et duarum filiarum ejus?...
17 Quare, qui eduxerunt angeli, dixerint: "Salva animam tuam; ne respexeris retrorsum, nec steteris in cunctis iis finibus"?...Quid est, "In montem salvare, ne forte simul
19 cum illis (s. in illis) comprehendaris"?...Quid est, quod dicit Lot: "Ego non potero salvari in montem, ne forte comprehendant me mala, et moriar. Ecce haec civitas prope est, ad fugiendum in eam, quae est parva; et non est parva, sed salvabor, et vivet anima mea"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 42—47, A. ii. 277—282).]

20 *Διὸ παγκάλως μικράν τε καὶ οὐ μακρὰν τὴν πόλιν ταύτην οἱ χρησμοὶ διασυνιστᾶσιν, αἰνιττόμενοι τὴν ὅρασιν* (*De Abrah.* § 31, ii. 25).

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xix. 11. *παρελύθησαν* (*De Profug.* § 26). "Ita pro *παρεληλύθεισαν* MSS. Coll. Nov. et Trin. quibuscum etiam congruit Textus Bibliorum, Gen. xix. 17. Hesych. v. *παρελύθησαν ἠσθένησαν*" (Mangey).

21 [Quid est, "Ecce admiratus sum faciem tuam etiam in
22 verbo hoc"?...Quid est, "Festina salvari (illuc)"?...Quid
est, "Propterea vocavit nomen civitatis illius Zoor"?
(*Quaestt. et Sol. in Gen., Sermo* iv. §§ 48, 49, A. ii. 283,
284).]

23 Ὁ ἥλιος ἐξῆλθεν ἐπὶ τὴν γῆν, καὶ Λὼτ εἰσῆλθεν εἰς
24 Σηγώρ. Καὶ κύριος ἔβρεξεν ἐπὶ Σόδομα καὶ Γόμορρα
θεῖον καὶ πῦρ (*De Somn.* i. § 15, i. 633).

[Quare dicitur: "Sol egressus est in terram, et Lot ingressus est in Zoor (Segor). Et dominus pluit in Sodomam et Gomorrham sulphur et ignem de coelo"? (*Quaestt. et Sol. in Gen., Sermo* iv. § 51, A. ii. 284).]

26 Οὕτω φησὶ τὴν γυναῖκα Λὼτ στραφεῖσαν εἰς
τοὐπίσω γενέσθαι στήλην οὐ μυθοπλαστῶν, ἀλλὰ
πράγματος ἰδιότητα μηνύων (*De Profug.* § 22, i. 564).

[Cur respiciens uxor ejus retrorsum, effecta est statua salis, non autem alterius materiae? (*Quaestt. et Sol. in Gen., Sermo* iv. § 52, A. ii. 287).]

27 [Quare "Abraham mane praeveniens in locum, in quo
28 stabat coram domino, respexit in faciem Sodomorum et
Gomorrhaeorum et circa regiones eorum; et ecce ascendit
29 flamma terrae quasi flamma fornacis"?...Quare, cum
deleret circumhabitantes Sodomaeorum, recordatus est
deus Abrahae, et dimisit procul Lot e medio subversionis?
Quare "Lot timens habitare in Segor ascendit in montem,
31 et habitat in spelunca una cum duabus filiabus"?...Cur
dicit senior ad juniorem: "Pater noster senex est, et nemo
32 est qui intret ad nos, sicut convenit omni terrae. Veni

23. 'sulphur et ignem de coelo' (*Quaestt.*), LXX. θεῖον καὶ πῦρ παρὰ κυρίου ἐκ τοῦ οὐρανοῦ.

huc et inebriemus patrem nostrum vino, et dormiamus cum eo et suscitemus de patre nostro semen"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 53—56, A. ii. 288—291)]; cf. *De Posterit. Caini*, § 50, i. 259.

33 *γέγραπται γὰρ ὅτι ἐπότισαν τὸν πατέρα οἶνον* (*De Posterit. Caini*, § 51, i. 260; *De Ebriet.* § 41, i. 382).

35 *Λέγεται γάρ, ὅτι οὐκ ᾔδει ἐν τῷ κοιμηθῆναι αὐτὰς καὶ ἀναστῆναι* (*ibid.* § 49, i. 388).

37, 38 [Quare pariens senior filium appellat Moab, vocitando super eum id quod aequum erat occultare, (hoc est): "Ex patre meo est"?...Quare senior filium natum denominavit Ex patre meo, junior autem dixit "Amman, filius generis mei"? Et de primo dictum est: "Iste est pater Moabitarum"; de secundo vero: "Hic pater Ammonitarum (s. Ammanitarum) usque in hodiernum diem" (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 56—58, A. ii. 291, 292).]

xx. 1—6 [Quid est, "Profectus inde Abraham in terram australem habitavit inter Cades et Sur, et peregrini modo habitavit in Geraris (s. in Gerara, s. Gerera)"?...
2 Cur iterum de uxore sua dicit Abraham: "Soror mea est"?...Quid est, "Misit Abimelech rex Gererorum, et
3 tulit Sarram"?...Quid est, "Ingressus est deus ad Abimelech in somno nocte, et dixit: Ecce, tu moreris propter mulierem, quam accepisti; ista vero est cohabitans viro"?
4 ...Quid est, "Abimelech non tetigerat eam"?...Quid est,

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35. *ἐν τῷ κοιμηθῆναι αὐτὰς* (*De Ebriet.* § 49); LXX. Codd. ADE Iren. iv. 31. 1, Chrys. *Homil. in Gen.* xliv. 5 *ἐν τῷ κοιμηθῆναι αὐτὴν*, cf. Hebr. בשכבה; LXX. *Vat. Rom.* *ἐν τῷ κοιμηθῆναι αὐτὸν*.

xx. 3. et dixit (*Quaestt.*), so LXX. Codd. DE *Vat. Rom.* *καὶ εἶπεν*; but Cod. A *καὶ εἶπεν αὐτῷ*.

"Et dixit Abimelech: Domine gentem ignorantem et
5 justam perdes?...In munditia cordis et justitia manuum
6 feci hoc"?...Quid est, "Dixit autem ei deus per somnum:
Et ego cognovi, quoniam in corde puro fecisti hoc, et
peperci tibi, ut non peccares in me; propter hoc non
permisi tibi tangere eam"? (*Quaestt. et Sol. in Gen.*,
Sermo iv. §§ 59—65, A. ii. 293—296).]

7 Ἀπόδος γάρ, φησί, τῷ ἀνθρώπῳ τὴν γυναῖκα, ὅτι
προφήτης ἐστί, καὶ προσεύξεται περὶ σοῦ, καὶ ζήσεις
(*Quis rerum div. heres*, § 52, i. 510).

[Quid est, "Nunc autem redde uxorem homini, quia
propheta est, et orabit pro te; sin autem non reddis,
10 scito, quia morieris tu, et omnia quae tua sunt"?...Quare
interroganti Abimelech: Quid vidisti, quia fecisti hoc?
respondit, "Nam veritus sum, quod non sit deus in loco
hoc, sed fraudatus peream"? (*Quaestt. et Sol. in Gen.*,
Sermo iv. §§ 66, 67, A. ii. 297—298).]

12 Εἶπε γάρ πού τις· Καὶ γὰρ ἀληθῶς ἀδελφή μού ἐστιν
ἐκ πατρός, ἀλλ' οὐκ ἐκ μητρός (*De Ebriet.* § 14, i. 365,
366).

Ἀληθῶς γάρ, φησίν, ἀδελφή μού ἐστιν ἐκ πατρός, ἀλλ' οὐκ ἐκ μητρός (*Quis rerum div. heres*, § 12, i. 481).

[Quid est "Etenim vere soror mea est de patre, sed
16 non ex matre; facta est autem mihi uxor"?...Cur Sarrae
dixit Abimelech: "Ecce dedi mille argenteos fratri tuo:
hoc erit tibi in honorem faciei tuae et omnium mulierum,
17 quae tecum sunt; et omnia vere loquere"?...Quare,

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7. τῷ ἀνθρ. τὴν γυναῖκα, LXX. τὴν γυναῖκα τῷ ἀνθρ.
ζήσεις (*Quis rerum div. heres*, § 52), LXX. Cod. A. *Vat. Rom.* ζήσῃ; Cod. E ζήσει.

"Orante Abraham sanavit deus Abimelech et uxorem
18 ejus et ancillas ejus, et pepererunt. Quia concludens
concluserat deus omnem vulvam in domo Abimelech
propter Sarram uxorem Abrahae"? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 68—70, A. ii. 299, 300).]

xxi. 2 *Συλλαβοῦσα γάρ, φησίν, ἔτεκεν ὡς ἂν ἀχρόνως* (*De Profugis*, § 30, i. 571).

6 *Οὐχ ὁρᾷς, ὅτι καὶ ἡ ἄρχουσα σοφία, Σάῤῥα, φησί, Ὃς γὰρ ἂν ἀκούσῃ, συγχαρεῖταί μοι;* (*Leg. Allegor.* ii. § 21, i. 81).

Γέλωτα ἐποίησέ μοι ὁ κύριος· ὃς γὰρ ἂν ἀκούσῃ, συγχαρεῖταί μοι. Ἀναπετάσαντες οὖν ὦτα, οἱ μύσται, παραδέξασθε τελετὰς ἱερωτάτας (*ibid.* iii. § 77, i. 131).

Φησὶ γάρ· Γέλωτά μοι ἐποίησε κύριος, καὶ προστίθησιν· ὃς γὰρ ἂν ἀκούσῃ, συγχαρεῖταί μοι (*Quod det. potiori insid.* § 33, i. 215).

Γέλωτά μοι ἐποίησεν ὁ κύριος...ὃς γὰρ ἂν ἀκούσῃ, οὐ (sic) *χαριεῖταί μοι, ὡς ὀλίγων ὄντων, οἷς τὰ ὦτα*

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xxi. 6. *σοφία* (*Leg. Allegor.* ii. 21), Philo generally represents Sarah by *ἀρετή*.

Ὃς γὰρ ἄν, so LXX. *Vat. Rom.*; Codd. AD *ὃς γὰρ ἐάν*.

οὐ χαριεῖταί μοι (*De Mutat. Nomin.* § 24): Mangey's note is, "MS. Coll. Nov. *οὐ χαριεῖταί μοι*, et sic Philonem notanter scripsisse ex sequentibus liquet." Philo's next words are *ὡς ὀλίγων ὄντων, οἷς τὰ ὦτα ἀναπέπταται καὶ ἀνωρθίασται πρὸς τὴν τῶν ἱερῶν τούτων λόγων ὑποδοχήν*, cf. *Leg. Allegor.* iii. 7. The previous sentence begins with *Ἀλλ' οὐ παντός ἐστιν ἀκοῦσαι τὸ ἄκουσμα τοῦτο.* It is possible, of course, that Philo has here followed a corrupt text—corrupt, for there is no negative in the Hebrew, and elsewhere he has the LXX. *συγχαρεῖταί μοι.*

But it is far more likely that the reading *οὐ χαριεῖται* is an

ἀναπέπταται καὶ ἀνωρθίασται πρὸς τὴν τῶν ἱερῶν τούτων λόγων ὑποδοχήν (*De Mutat. Nom.* § 24, i. 599).

7 Τίς ἀναγγελεῖ Ἀβραάμ; ὡς ἀπειθοῦντι δήπου περὶ τὴν τοῦ αὐτομαθοῦς γένους ἀνατολήν, ὅτι θηλάζει παιδίον Σάῤῥα, οὐχὶ πρὸς Σάῤῥας θηλάζεται (*De Migrat. Abrah.* § 25, i. 457).

10 Λέγει δὲ ἄντικρυς, ἐκβαλεῖν τὴν παιδίσκην καὶ τὸν υἱόν (*De Cherub.* § 3, i. 140).

12 Πάντα ἂν ὅσα εἴποι Σάῤῥα, ἄκουε τῆς φωνῆς αὐτῆς (*Leg. Allegor.* iii. § 87, i. 135); cf. *De Cherub. ut supr.*

14, 15 Ἔλαβε γάρ, φησίν, ἄρτους καὶ ἀσκὸν ὕδατος, καὶ
ἔδωκεν Ἄγαρ, καὶ ἐπέθηκεν ἐπὶ τὸν ὦμον καὶ τὸ παιδίον,
ἡνίκα αὐτοὺς οἴκοθεν Ἀβραὰμ ἐξέπεμψε. Καὶ πάλιν·
15 Ἔῤῥιψε τὸ παιδίον ὑποκάτω μιᾶς ἐλάτης. Καί· Οὐ μὴ
16 ἴδω τὸν θάνατον τοῦ παιδίου (*De Sobriet.* § 2, i. 393).

19 Εἰσάγει γὰρ τὴν Ἄγαρ πληροῦσαν ἀσκὸν ὕδατος, καὶ τὸ παιδίον ποτίζουσαν....Παιδίον δὲ καλεῖ τὴν ἄρτι διδασκαλίας ὀρεγομένην ψυχὴν καὶ πρὸς τὸ μαθεῖν νυνὶ τρόπον τινὰ γεγεννημένην, παρ᾽ ὃ καὶ ἀνδρωθεὶς ὁ παῖς γίνεται σοφιστής, ὃν προσαγορεύει "τοξότην"· ἐφ᾽ ὃ γὰρ ἂν προθῆται κεφάλαιον, ὥσπερ ὀϊστούς, ἀφίησι (*De Posterit. Caini*, § 38, i. 250).

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error of the MS. in *De Mutat. Nomin.* For Philo's argument, on closer inspection, does not favour the negative. He states first (1) that it is not in every one's power to hear Sarah's (=φρόνησις) glad announcement (οὐ παντός κ.τ.λ.); secondly, (2) that Sarah adds, "Whosoever shall hear, will share in my joy (συγχαρεῖται); they are few that hear, for they only hear who are ready to receive divine instruction." Nothing would be easier than to mistake ϹΥΓΧ for ΟΥΧ.

16. τοῦ παιδίου (*De Sobriet.* § 2), LXX. + μου. Philo is closer to the Hebrew הילד.

33 Εὐθέως τοίνυν ὁ σοφὸς Ἀβραὰμ λέγεται, φυτεῦσαι ἄρουραν ἐπὶ τῷ φρέατι τοῦ ὅρκου, καὶ ἐπικαλέσαι τὸ ὄνομα κυρίου θεοῦ αἰωνίου (*De Plantat. Noe*, § 18, i. 340).

Τίς οὖν ὁ καρπὸς αὐτοῦ, αὐτὸς ὑφηγήσεται· ἐπεκάλεσε γὰρ ὄνομα κύριος ὁ θεὸς αἰώνιος (*ibid.* § 20, i. 342).

Ἀλλὰ καὶ Ἀβραὰμ ἄρουραν φυτεύει χώματος ἑκατοστῷ λόγῳ πρὸς ἀναμέτρησιν τοῦ χωρίου (*De Mutat. Nom.* § 35, i. 607).

xxii. 1 Ἀβραὰμ δὲ ἐπὶ τῆς τοῦ ἀγαπητοῦ καὶ μόνου παιδὸς
ὁλοκαυτώσεως, ἡνίκα τε ἱερουργεῖν ἤρχετο, καὶ ὁπότε δοὺς
ἀπόπειραν εὐσεβείας ἐξ ἀνθρώπων ἀφανίσαι τὸ αὐτομαθὲς
γένος, ἐπίκλησιν Ἰσαάκ, ἐκωλύθη. Ἀρχόμενος μὲν γὰρ
φησίν, ὅτι Ὁ θεὸς ἐπείραζε τὸν Ἀβραάμ, καὶ εἶπε πρὸς
2 αὐτόν, Ἀβραάμ, Ἀβραάμ, ὁ δὲ εἶπεν· Ἰδοὺ ἐγώ. Καὶ
εἶπε· Λαβὲ τὸν υἱόν σου τὸν ἀγαπητόν, ὃν ἠγάπησας, τὸν
Ἰσαάκ, καὶ ἀνένεγκε. Ἤδη δὲ τὸ ἱερεῖον ἐπὶ τὸν βωμὸν
ἀνενηχότος, τότε ἐκάλεσεν αὐτὸν ἄγγελος κυρίου ἐκ τοῦ
οὐρανοῦ, λέγων· Ἀβραάμ, Ἀβραάμ! Ὁ δὲ εἶπεν, Ἰδοὺ
ἐγώ. Καὶ εἶπε· Μὴ ἐπιβάλῃς τὴν χεῖρά σου ἐπὶ τὸ

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33. LXX. ἐπεκαλέσατο ἐκεῖ τὸ ὄνομα κυρίου, θεὸς αἰώνιος. According to Philo (*De Plantat. Noe*, §§ 18, 20), Abraham calls Jehovah by the Name of Eternal God, cf. τὴν τοῦ κυρίου ὀνόματος μετάληψιν εἰς θεὸν αἰώνιον. But Philo omits ἐκεῖ, so that possibly his rendering is due to the falling out of שָׁם before בְּשֵׁם; he also has the active ἐπεκάλεσε for the middle ἐπεκαλέσατο.

xxii. 1. ἐπείραζε...πρὸς αὐτὸν...ὁ δὲ εἶπεν, so LXX. Codd. AD; ἐπείρασε...αὐτῷ...καὶ εἶπεν *Vat. Rom.*

2. LXX. Cod. AD *Vat. Rom.* καὶ εἶπεν Λαβὲ τὸν υἱόν σου τὸν ἀγαπητὸν ὃν ἠγάπησας, τὸν Ἰσαάκ, καὶ πορεύθητι εἰς τὴν γῆν τὴν ὑψηλήν, καὶ ἀνένεγκον (-αι Cod. D, -ε *Vat. Rom.*) αὐτὸν ἐκεῖ (om. Cod. D) εἰς ὁλοκάρπωσιν (ὁλοκαύτωσιν Cod. D) ἐφ' ἓν (ἐπὶ ἓν Cod. D) τῶν ὀρέων ὧν ἂν (ἐὰν Cod. D) σοι εἴπω.

παιδάριον, μηδὲ ποιήσῃς αὐτῷ μηδέν (*De Somn.* i. § 34, i. 650: cf. *De Abrahamo*, § 32, ii. 25).

Μάθε δέ, εἰ θέλεις, ὦ διάνοια, τὸ μὴ ἑαυτῇ γεννᾶν οἷόν ἐστι, παρὰ Ἀβραὰμ τοῦ τελείου, ὃς τὸ ἀγαπητὸν καὶ μόνον τῆς ψυχῆς ἔγγονον γνήσιον, τῆς αὐτομαθοῦς σοφίας εἰκόνα ἐναργεστάτην, ἐπίκλησιν Ἰσαάκ, ἀνάγει θεῷ, καὶ ἀποδίδωσι μετὰ πάσης εὐθυμίας...(cf. ver. 9, *Quod deus immut.* § 1, i. 273).

3 Δηλοῖ δὲ τὸ λόγιον, ἐν ᾧ σαφῶς εἴρηται, διότι πορευθέντες ἀμφότεροι ἀνῆλθον ἐπὶ τὸν τόπον ὃν εἶπεν ὁ θεός (*De Migrat. Abrah.* § 31, i. 462).

Διὰ τοῦτο καὶ Ἀβραὰμ ἐλθὼν εἰς τὸν τόπον, ὃν εἶπεν
4 αὐτῷ ὁ θεός, τῇ τρίτῃ ἡμέρᾳ ἀναβλέψας ὁρᾷ τὸν τόπον μακρόθεν (*De Posterit. Caini*, § 6, i. 229).

Ὅταν ἐπὶ τὸν τόπον, ὃν εἶπεν αὐτῷ ὁ θεός, τῇ ἡμέρᾳ τῇ τρίτῃ παραγένηται...(*De Migrat. Abrah.* § 25, i. 457).

Μαρτυρεῖ δέ μοι λόγιον τὸ χρησθὲν ἐπὶ τοῦ Ἀβραὰμ τόδε· Ἦλθεν εἰς τὸν τόπον ὃν εἶπεν αὐτῷ ὁ θεός, καὶ ἀναβλέψας τοῖς ὀφθαλμοῖς αὐτοῦ, εἶδε τὸν τόπον μακρόθεν (*De Somn.* i. § 11, i. 630).

Οὐχ ὁρᾷς, ὅτι καὶ Ἀβραὰμ ὁ σοφός, ἡνίκα ἤρξατο κατὰ θεὸν μετρεῖν πάντα, καὶ μηδὲν ἀπολείπειν τῷ γεν-
6 νητῷ, λαμβάνει τῆς φλογίνης ῥομφαίας μίμημα, πῦρ καὶ μάχαιραν, διελεῖν καὶ καταφλέξαι τὸ θνητὸν ἀφ' ἑαυτοῦ γλιχόμενος, ἵνα γυμνῇ τῇ διανοίᾳ μετάρσιος πρὸς τὸν θεὸν ἀναπτῇ; (*De Cherub.* § 10, i. 144).

7 Πάνυ τεθαύμακα καὶ ἐκείνους, τὸν μὲν φιλοπευστοῦντα περὶ τοῦ μέσου τῶν ἄκρων καὶ λέγοντα· Ἰδού, τὸ πῦρ καὶ

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3. ἐπὶ τὸν τόπον (*De Migrat. Abrah.* § 31), so LXX.: εἰς τὸν τόπον (*De Posterit. Caini*, § 6, *De Somn.* i. § 11).

τὰ ξύλα, ποῦ τὸ πρόβατον τὸ εἰς ὁλοκάρπωσιν; (*De Profugis*, § 24, i. 565).

Ὁ δὲ υἱός, τὰ μὲν ἄλλα ὅσα πρὸς ἱερουργίαν ὁρῶν εὐτρεπῆ, ζῷον δὲ μηδέν, ἀπιδὼν εἰς τὸν πατέρα, Ἰδοὺ τὸ πῦρ, ἔφη, καὶ τὰ ξύλα, πάτερ, ποῦ τὸ ἱερεῖον; (*De Abrahamo*, § 32, ii. 26).

8 Τὸν δὲ ἀποκρινόμενον· Ὁ θεὸς ὄψεται ἑαυτῷ πρόβα-
τον εἰς ὁλοκάρπωσιν, τέκνον...(*De Profugis*, § 24, i. 565).

Ὁ δὲ οὐδεμίαν ἐνδειξάμενος τροπήν, οὔτε κατὰ τὸ σῶμα, οὔτε κατὰ τὴν διάνοιαν, σταθερῷ μέντοι τῷ βλέμματι, σταθερωτέρῳ δὲ τῷ λογισμῷ, πρὸς τὴν πεῦσιν ἀποκρινόμενος, Ὦ τέκνον, ἔφη, ὁ θεὸς ὄψεται ἱερεῖον ἑαυτῷ (*De Abrahamo*, § 32, ii. 26).

9 Συμποδίσας, ὥς φησιν ὁ νόμος, τὸ καινουργηθὲν
ἱερεῖον (*Quod deus immut.* § 1, i. 273).

13 Ἰδοὺ γὰρ κριὸς εἷς κατεχόμενος τῶν κεράτων ἐν φυτῷ
Σαβέκ (*De Profugis*, § 24, i. 565).

16 Φησὶ γοῦν ἐπὶ τοῦ τελείου Ἀβραὰμ τὸν τρόπον
τοῦτον· Κατ' ἐμαυτοῦ ὤμοσα, λέγει κύριος· Οὗ ἕνεκα
ἐποίησας τὸ ῥῆμα τοῦτο, καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου τοῦ
17 ἀγαπητοῦ δι' ἐμέ, ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύ-
νων πληθυνῶ τὸ σπέρμα σου, ὡς τοὺς ἀστέρας τοῦ

7, 8. πρόβατον...εἰς ὁλοκάρπωσιν (*De Profug.* § 24), so LXX.: in *De Abrah.* § 32, Philo substitutes the commoner word for a victim, ἱερεῖον.

ποῦ τὸ πρόβ., LXX. ποῦ ἔστι τὸ πρόβ.

13. κριὸς εἷς (*De Profug.* § 24). Philo follows the LXX., which read אחד for אחר, and treated סבך as a proper name.

16. ἕνεκα, LXX. εἵνεκεν.

17. ἦ μὴν, so LXX. *Vat. Rom.* Chrys.; εἰ μὴν LXX. Codd. AD, cf. Heb. vi. 14.

οὐρανοῦ, καὶ ὡς τὴν ἄμμον τὴν παρὰ τὸ χεῖλος τῆς θαλάσσης (*Leg. Allegor.* iii. § 72, i. 127).

Τὸ δέ, *οὗ εἵνεκα ἐποίησας τὸ ῥῆμα τοῦτο, σύμβολόν ἐστιν εὐσεβείας· τὸ γὰρ ἕνεκα θεοῦ μόνου πάντα πράττειν εὐθές* (*ibid.* § 74, i. 129).

xxiii. 1—3 [Quare vitae Sarrae anni fuerint centum viginti septem?...Cur certum fecit locum obitus (dicens): Mortua est in civitate Arboc, quae est in vallibus: haec est Chebron in terra Chanaan?...Quare dicit: "Venit Abraham ut plangeret et lugeret Sarram; et surrexit a mortuo suo"?...(*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 71—73, A. ii. 301).]

4 *Πάροικος καὶ παρεπίδημός εἰμι ἐγὼ μεθ' ὑμῶν* (*De Confus. Ling.* § 17, i. 417).

[Cur dicit: "Advena et peregrinus ego sum vobiscum"?...Quid est, "Date mihi possessionem sepulchri, et sepeliam mortuum meum ante me"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 74, 75, A. ii. 303).]

Οὗτος δὲ οὐκ ἐμὸς μῦθος, ἀλλὰ χρησμῶν τῶν ἱερωτάτων ἐστίν, ἐν οἷς εἰσάγονταί τινες λέγοντες τῷ Ἀβραάμ·

6 *Βασιλεὺς παρὰ θεοῦ εἶ σὺ ἐν ἡμῖν* (*De Mutat. Nomin.* § 28, i. 601; *De Somn.* ii. § 37, i. 691; *De Abrahamo,* § 44, ii. 38); cf. *De Nobilit.* § 5, ii. 442.

[Cur dixere ad eum: "Rex a deo es in nobis"?...Quare dicunt: "In electis monumentis nostris sepeli

8 mortuum tuum"?...Quare dicit: "Si habetis in anima vestra, ut sepeliam mortuum (meum) a facie mea, audite

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xxiii. 4. *εἰμὶ ἐγὼ*, LXX. *ἐγώ εἰμι*.

6. *εἶ σὺ*, so LXX. Cod. D, and, acc. to H. and P., Cod. Coislin. and many cursives: but *σὺ εἶ* LXX. Cod. A *Vat. Rom.*

9 me; et loquimini pro me cum Ephron filio Sahar, ut det
mihi speluncam duplicem, quae est ei, quae est in
parte agri ejus. Argento, quantum valet, det mihi eam
coram vobis in possessionem monumenti"?...Quid est
10 Ephron, et quare in medio filiorum Chet sedebat?...
Cur Abrahamo solam speluncam petenti Ephron dat
supra agrum quoque?...Quare antequam acquireretur
sepulchrum, spelunca dicebatur "sub agro" esse, et post
19 acquisitionem agri intus "in ipso agro"?...Quare "contra
faciem Mambre" ait esse sepulchrum? vel quare adjicit:
"Haec est Chebron"? (*Quaestt. et Sol. in Gen., Sermo* iv.
§§ 76—83, A. ii. 304—309).]

xxiv. 1 *Φασὶν οὖν οἱ χρησμοί, ὅτι Ἀβραὰμ ἦν πρεσβύτερος προβεβηκώς, καὶ κύριος εὐλόγησε τὸν Ἀβραὰμ κατὰ πάντα* (*De Sobriet.* § 4, i. 395).

[Quare dixit: "Erat autem Abraham senex provectus,
et dominus benedixit Abrahamo secundum omnia"?...
2 Quid est, "Servus domus suae senior, qui praeerat omni-
bus, quae ei erant"?...Cur dixerit: "Pone manum tuam
3 sub femur meum"?...Cur eum adjurat "per coelum,"
duplici vocatione superaddita, "et per terram," altera
(sola)? dicit enim: "Adjuro te per dominum deum coeli
5 et deum terrae."...Utquid interroganti servo: "Si noluerit
mulier huc migrare, filium tuum reducamne illuc?"
6 dixit: "Cave et attende tibi, ne reducas filium meum

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9. In Codd. Armm. pro *coram vobis*, scriptum erat, *et vobis* (Aucher).

xxiv. 1. προβεβηκώς (*De Sobriet.* § 4), LXX. + ἡμερῶν.

3. deum terrae (*Quaestt.*), so τὸν θεὸν τῆς γῆς LXX. Codd. ℵD[sil] *Vat. Rom.*; om. τὸν θεὸν Cod. A.

illuc"? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 84—89, A. ii. 310—315).]

7 *Δι' ὃ καὶ ἐν ἑτέροις αὐχεῖ λέγων· Κύριος ὁ θεὸς τοῦ οὐρανοῦ καὶ ὁ θεὸς τῆς γῆς, ὃς ἔλαβέ με ἐκ τοῦ οἴκου τοῦ πατρός μου* (*Leg. Allegor.* iii. § 14, i. 95).

[Quare dicit: "Dominus deus coeli et deus terrae
mittet angelum suum ante faciem tuam, et accipies
8 uxorem filio meo Isaac"?...Quid est, quod "Si noluerit
mulier tecum venire, purus eris a juramento isto meo;
tantummodo filium meum ne reducas illuc"? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 90, 91, A. ii. 315—317).]

10 *Δέκα γὰρ καμήλους λαμβάνει...Λαμβάνει δὲ καὶ τῶν ἀγαθῶν ἐκείνου, δῆλον ὡς οὐκ ἄργυρον, οὐδὲ χρυσόν τινα ἢ ἄλλο τῶν ἐν ὕλαις φθαρταῖς*...(*De Congr. Erud. grat.* § 20, i. 535).

[Quare puer (s. servus) sumit decem camelos de
camelis domini sui, et de omnibus bonis ejus secum?...
Quid sit Mesopotamia, qua pergit, et quid civitas Nachor?
11 ...Cur dixit, Camelos fecisse accumbere extra civitatem
juxta puteum aquae ad vesperum, quando egrediebantur
aquam haurientes (s. aquatrices)?...Quare servus incipiens
15 a prosperitate viae prophetizat futura?...Cur dicit: "Fac-
tum est priusquam ipse consummaret loqui in mente
sua"?...Quid est, "Et Rebecca egrediebatur, quae nata
fuit a Bathuel"?...Cur hydriam super humeros suos
dicitur ferre? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 92—98, A. ii. 317—323).]

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8. a juramento isto meo (*Quaestt.*); LXX. Cod. Aℵ *ἀπὸ τοῦ ὅρκου τούτου*; *Vat. Rom. ἀπὸ τοῦ ὅρκου μου.* Complut. *ἀπὸ τοῦ ὅρκου μου τούτου.*

16—20 Ῥέβεκκα δὲ οὐκέτι προκοπαῖς, ἀλλὰ τελειότητι ποτίζουσα τὸν μαθητὴν εὑρίσκεται. Πῶς δέ; αὐτὸς διδάξει ὁ νόμος. Ἡ γὰρ παρθένος, φησίν, ἦν καλὴ τῇ ὄψει σφοδρῶς· παρθένος ἦν, ἀνὴρ οὐκ ἔγνω αὐτήν. Καταβᾶσα δὲ ἐπὶ τὴν πηγὴν ἔπλησε τὴν ὑδρίαν, καὶ ἀνέβη. Προσέδραμε δὲ ὁ παῖς εἰς συνάντησιν αὐτῇ, καὶ εἶπε· Πότισόν με δὴ μικρὸν ὕδωρ ἐκ τῆς ὑδρίας σου. Ἡ δὲ εἶπε· Πίε, κύριε. Καὶ σπεύσασα καθεῖλε τὴν ὑδρίαν ἐπὶ τὸν βραχίονα αὐτῆς καὶ ἐπότισεν αὐτόν, ἕως ἐπαύσατο πίνων, καὶ εἶπε· Καὶ ταῖς καμήλοις σου ὑδρεύσομαι, ἕως ἂν πᾶσαι πίωσι. Καὶ ἐσπεύσατο, ἐξεκένωσε τὴν ὑδρίαν εἰς τὸ ποτιστήριον, καὶ δραμοῦσα ἐπὶ τὸ φρέαρ ὑδρεύσατο ταῖς καμήλοις (*De Posterit. Caini*, § 39, i. 250).

16 Ἡ δὲ ἀεὶ παρθένος, ὑπὸ ἀνδρός, ᾗ φησι, συνόλως οὐ γινώσκεται (*ibid.* § 40, i. 251).

Καταβᾶσα δὲ ἐπὶ τὴν πηγὴν ἔπλησε τὴν ὑδρίαν καὶ ἀνέβη (*De Profug.* § 35, i. 575).

[Quare bis resumens virginem eam vocavit dicens:
"Erat illa virgo speciosa aspectu valde; virgo erat, quam
vir non cognovit"?...Quid est, "Descendens ad fontem
17 implevit hydriam suam, et ascendit"?...Quare accurrit
servus obviam ei?...Quare aquam pauxillam quaerit,
dicens: "Pota me paullulum aquae de hydria tua"?
18 ...Quare addit, dicens: "Domine," quae domina fere erat
servi?...Quare festinavit deponere hydriam super brachium
suum?...Quid est, "Potavit eum, quoad usque cessavit a

16. τὴν ὑδρίαν (*De Posterit. Caini*, § 39, *De Profug.* § 35), as LXX. Cod. D; + αὐτῆς Cod. A *Vat. Rom.*, cf. *Quaestt.* 'hydriam suam.'

20. καὶ δραμοῦσα...καμήλοις (*De Posterit. Caini*, § 39); Philo condenses the LXX. καὶ ἔδραμεν ἐπὶ τὸ φρέαρ ἀντλῆσαι ὕδωρ, καὶ ὑδρεύσατο πάσαις ταῖς καμήλοις.

19 bibendo" ?...Quare dicit: "Et camelis tuis hauriam aquam,
20 quoad usque omnes biberint" ?...Quare dicit: "Festinavit
21 et evacuavit hydriam in cisternam" ?...Quare deinceps
non amplius puer (s. servus) dicitur, sed homo? ait enim
quod "Homo examinans considerabat eam, et tacebat ad
cognoscendum, si prosperitatem exhibuerit sibi dominus
22 deus."...Cur, postquam cessarunt omnes cameli bibentes,
homo inaures aureas armillasque praestabat virgini?...
Cur inaures dicit ex drachma (s. didrachmo) ponderis,
armillas autem ex decem auro, non vero ex quinque
23 quinque auro?...Cur dicit: "Filia cujus es? Narra mihi,
si est apud patrem tuum locus nobis ad divertendum" ?...
25 Quid est, "Palea et pabula multa apud nos sunt, et locus
26 ad divertendum" ?...Quid est, "Complacens sibi vir ado-
27 ravit dominum" ?...Quare non suum nominat dominum
aut deum, sed Abrahae, dicens: "Benedictus (est) domi-
nus deus domini mei Abraham" ?...Quid est, "Non dere-
linquit justitiam et veritatem suam a domino meo" ?...
28 Quid est, "Currens puella in domum nuntiavit matri suae"?
30 ...Quare Laban, postquam viderat in sorore inaures et
31 armillas, dixit adolescenti: "Veni ingredere huc, benedicte
domini, utquid stas foris?"...Cur Laban dicit: "Paravi
domum et locum camelis"? quum Rebecca adjecisset
diversorium, dicens: "Et pabulum est apud nos multum,
34 et locus ad divertendum"...Quare vir ad senectutem
vergens incipit sic (loqui): "Puer Abrahae sum ego"?
35 Quare dicit: "Dominus benedixit dominum meum valde,
et exaltatus est; et dedit ei oves et vitulos, et aurum et

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21. 'Considerabat' (*Quaestt.*), ad verbum, *discebat*, accedens ad Gr. κατεμάνθανεν (Aucher).

argentum, servos et ancillas, camelos et asinos"?...Quare
36 dicit: "Peperit Sarra uxor domini mei filium domino meo,
postquam (ipse) senuit"? non vero quod "Genuit Abra-
ham"?...Quare dicit: "Et dedit ei, quodcumque erat ipsi"?
48 ...Quae sit via veritatis? ait enim: "In via veritatis"?
49 ...Quid est, "Si facitis vos misericordiam et justitiam ad
dominum meum, narrate mihi; alias indicate, an (s. ut)
50 redeam ad dexteram, vel sinistram"?...Cur dicunt fratres
Rebeccae ad adolescentem: "A domino exiit mandatum
hoc; non poterimus contrarium dicere malum bono"?...
51 Quid est, "Ecce Rebecca in conspectu tuo; accipiens eam
(s. accipe eam et) proficiscere, et sit uxor filio domini tui,
52 quemadmodum locutus est dominus"?...Quare adolescens,
53 postquam adoravit dominum, vasa dat argentea et aurea
55 et vestes Rebeccae et matri?...Quare dixerunt, quod
"Maneat virgo nobiscum dies (aliquot)"; ille vero pro-
perat, dicens, "Ne retineatis me; et dominus prosperavit
57 viam meam"?...Quare dicit (textus): "Vocemus puellam,
58 et interrogemus os ejus"?...Quare, quum sciscitati sunt
eam, "Ibisne cum viro isto"? illico respondit, dicens:
59 "Ibo"?...Quid est, "Dimiserunt Rebeccam et quidquid
60 ejus erat"?...Quare sic benedicunt ei: "Soror nostra, esto
in millia myriadum, et possideat semen tuum civitates
61 inimicorum"?...Quid sit "ascendere super camelos"?
Quae sunt "ancillae," quibuscum surgens Rebecca as-
cendit super camelos?...Quid est, "Accipiens adolescens
Rebeccam abiit"? (*Quaestt. et Sol. in Gen., Sermo* iv.
§§ 99—137, A. ii. 323—348).]

63 *Ἐξῆλθε γάρ, φησίν, Ἰσαὰκ ἀδολεσχῆσαι εἰς τὸ πεδίον τὸ πρὸς δείλης* (*Leg. Allegor.* iii. § 14, i. 95).

Ἰσαὰκ ἐξέρχεται μὲν εἰς τὸ πεδίον (*Quod det. potiori insid.* § 9).

[Quare dicit: "Isaac vadit per desertum juxta puteum visionis"?...Cur in australi parte dicitur habitare?... Quid est "spatium Isaaci," et quare "egrediebatur spatiari in campo inclinata jam die"? et (cur) quocum (esset), non est monitum?...Cur dicit: "Respiciens oculis
64 vidit camelos venientes"?...Quare (Rebecca) "quum vidit Isaacum, desiliit de camelo"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 138—142, i. 349—352).]

65 Ῥέβεκκα δή, ὑπομονή, πεύσεται τοῦ παιδός, ἕνα ὁρῶσα καὶ ἑνὸς μόνου λαμβάνουσα φαντασίαν· Τίς ὁ ἄνθρωπος οὗτος ὁ πορευόμενος εἰς συνάντησιν ἡμῖν;...Οὗτος ὁ κύριός μου (*Quod det. potiori insid.* § 9, i. 197).

66 [Cur "sumens pallium operuit se"?...Cur ab alio missus in legationem alii dat responsum: "Narravit, inquiens, Isaaco omnia verba quae fecerat"?...Quare non in patris, sed matris domum intrare dicitur Isaac pro matri-
67 monio?...Quare, quum uxorem duxit, et dilexit Rebeccam, dicitur, quod "Consolatus est de Sarra matre sua"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 143—146, A. 353—356).]

Ὁ μὲν Ἰσαὰκ ὅτε εἰσῆλθεν εἰς τὸν οἶκον τῆς μητρός... (*De Posterit. Caini*, § 22, i. 239).

XXV. 1 [Quid est, "Adjiciens autem Abraham sumpsit uxorem

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65. Τίς (*Quod det. potiori insid.* § 9), LXX. + ἐστιν.

οὗτος 1° (*ibid.*), LXX. ἐκεῖνος.

πορευόμ. εἰς συνάντ., so LXX. Cod. E: πορευόμ. ἐν τῷ πεδίῳ εἰς συνάντ. LXX. Codd. AD *Vat. Rom.*

Οὗτος 2°, LXX. + ἐστιν.

cui nomen erat Cetura"? (*Quaestt. et Sol. in Gen., Sermo*
iv. § 147, A. ii. 356).]

5 *Μεμάθηκε δὲ ταῦτα παρὰ τῷ πάππῳ τῆς ἑαυτοῦ*
παιδείας Ἀβραάμ, ὃς τῷ πανσοφῷ Ἰσαὰκ δίδωσι τὰ
ὑπάρχοντα πάντα, οὐδὲν ὑπολειπόμενος τῶν ὑπαρχόν-
των τοῖς νόθοις καὶ πλαγίοις τῶν παλλακῶν λογισμοῖς
...(*De ss. Abelis et Caini*, § 19, i. 169); cf. *De Confus. Ling.*
§ 16, 416; *De Migrat. Abrah.* § 16, i. 451.

[Quid est, "Et dedit Abraham universa quae habuit
6 Isaaco filio suo; et filiis concubinarum suarum dedit
munera"?...Quare alienos natos, muneribus datis, dimittit
ab Isaaco filio suo, quum adhuc ipse viveret, in terram
7 orientis?...Cur, de vita Abrahae referens, dicit quod "Hi
sunt anni dierum vitae Abrahae"?...Cur autem anni vitae
centum septuaginta quinque? (*Quaestt. et Sol. in Gen.*,
Sermo iv. §§ 148—151, A. ii. 357—359).]

8 *Καὶ γὰρ Ἀβραὰμ ἐκλιπὼν τὰ θνητὰ προστίθεται*
τῷ θεοῦ λαῷ καρπούμενος ἀφθαρσίαν, ἴσος ἀγγέλοις
γεγονώς· ἄγγελοι γὰρ στρατός ἐστι θεοῦ, ἀσώματοι καὶ
εὐδαίμονες ψυχαί (*De ss. Abelis et Caini*, § 2, i. 164).

Ὁ δὲ σοφὸς καὶ ἐκλείπων προστίθεται κατὰ
Μωϋσῆν (*De Profug.* § 23, i. 565).

[Quid est, "Deficiens mortuus est"? Cur autem "in
senectute bona senex et plenus dierum"?...Cur dicitur:
"Additus est ad populum suum"? (*Quaestt. et Sol. in*
Gen., Sermo iv. §§ 152, 153, A. ii. 359—361).]

20 [Quare quadraginta annorum erat Isaac, quando duxit

XXV. 8. *προστίθεται τῷ θεοῦ λαῷ* (*De ss. Abelis et Caini*, § 2), LXX. Cod. A *Vat. Rom.* *προσετέθη πρὸς τὸν λαὸν αὐτοῦ*, cf. *Quaestt.* ad populum suum: LXX. Codd. DE *πρὸς τοὺς πατέρας αὐτοῦ*.

22 uxorem Rebeccam?...Cur ait: "Si sic mihi futurum erat,
utquid est hoc mihi"?...Quid est, "Ivit interrogare a
domino"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 154—156,
A. ii. 362, 363).]

23 Ὁ δὲ πυνθανομένῃ φησί· Δύο ἔθνη ἐν τῇ γαστέρι σού
ἐστι (*De ss. Abelis et Caini*, § 2, i. 164).

[Quid est quod interroganti dixit: "Duae gentes sunt
in utero tuo, et duo populi de ventre tuo dividentur,
populusque populum excellentia superabit, et major serviet
24 minori"?...Quid est, "Impleti sunt dies, ut ea pareret"?
...Quid est, "Erant gemini in utero ejus"? (*Quaestt. et
Sol. in Gen.*, *Sermo* iv. §§ 157—159, A. ii. 364—367).]

25 Καὶ Ἰακὼβ γυμνότητος ἐρᾷ ψυχικῆς—ἡ γὰρ λειότης
αὐτοῦ γύμνωσίς ἐστιν—ἦν γὰρ Ἡσαῦ ἀνὴρ δασύς, Ἰακὼβ
δέ, φησίν, ἀνὴρ λεῖος, παρ' ὃ καὶ τῆς Λείας ἀνήρ ἐστι
(*Leg. Allegor.* ii. § 15, i. 77).

[Quare primogenitus rubens erat, et sicut pellis pi-
26 losus?...Cur nominatur homo ille "Esau"?...Quid est,
"Postea exiit frater ejus"?...Quare manus secundi tene-
bat plantam pedis majoris?...Cur sexaginta annorum
dicitur filios genuisse Isaac? (*Quaestt. et Sol. in Gen.*,
Sermo iv. §§ 160—164, A. ii. 368—370).]

27 Ὅτι μὲν οὖν ἄπολις καὶ ἄοικος ὁ φαῦλός ἐστι, μαρ-
τυρεῖ ἐπὶ τοῦ δασέος καὶ ποικίλου τὴν κακίαν Ἡσαῦ, ὅτε
φησίν· Ἦν δὲ Ἡσαῦ εἰδὼς κυνηγεῖν, ἄγροικος. Οὐ γὰρ
πέφυκεν ἡ τῶν παθῶν θεραπευτικὴ κακία τὴν ἀρετῆς

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23. ἐν τῇ γαστέρι σού ἐστι (*ibid.*); LXX. Codd. ADE ἐν τῇ γαστρί σού εἰσιν, so Ep. Barn. xiii.; *Vat. Rom.* ἐν γαστρί σού εἰσι.

27. LXX. Codd. ADE *Vat. Rom.* καὶ ἦν Ἡσαῦ ἄνθρωπος εἰδὼς κυνηγεῖν, ἄγροικος· Ἰακὼβ δὲ ἦν (om. E) ἄνθρωπος ἄπλαστος, οἰκῶν οἰκίαν.

πόλιν οἰκεῖν, ἀγροικίαν καὶ ἀπαιδευσίαν μετὰ πολλῆς ἀγνωμοσύνης μεταδιώκουσα. Ὁ δέ γε σοφίας μεστὸς Ἰακὼβ καὶ πολίτης ἐστὶ καὶ οἰκίαν, τὴν ἀρετήν, κατοικεῖ. Φησὶν οὖν περὶ αὐτοῦ· Ἰακὼβ δὲ ἄπλαστος ἄνθρωπος οἰκῶν οἰκίαν (*Leg. Allegor.* iii. § 1, i. 87, 88).

Ἰακὼβ γὰρ ἄπλαστος οἰκῶν οἰκίαν εἰσάγεται (*De Plantat. Noe*, § 11, i. 336).

Μαρτυρεῖ δὲ Μωϋσῆς φάσκων, ὅτι ἦν Ἰακὼβ ἄπλαστος, οἰκῶν οἰκίαν (*De Congr. Erud. grat.* § 12, i. 528).

[Quare Esau "venator erat et agrestis": Jacob autem "incomptus, habitans domum"?...Quare dicit, quod "Isaac dilexit Esau, Rebecca autem diligebat Jacob"?...
28 Cur ob causam aliquam diligit ille? dixit enim, "Quia venatio ejus erat cibus ipsi"; at mater sine causa?...
29 Quid est, "Et paravit Jacob paratum"?...Cur ait: "Venit Esau de campo derelictus"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 165—169, A. ii. 371—375).]

Ἴδε γέ τοι τὸν ἀσκητὴν Ἰακὼβ ἕψοντα αὐτήν, ὁπότε καὶ Ἡσαῦ ἐκλείπων εὑρίσκεται (*De ss. Abelis et Caini*, § 24, i. 179).

30 [Cur ait: "Da mihi gustare de coctione rubea ista, quia derelictus sum"?...Cur vocatum est nomen ejus
31 "Edom"?...Quare dicit frater ejus: "Vende mihi hodie primogenitium tuum"?...Cur respondit (ille) hoc modo: "Ecce ego vado mori, et ad quid mihi haec primogenita?" (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 170—173, A. ii. 375—378).]

33 *Ἀπέδοτο γάρ, φησί, τὰ πρωτοτόκια τῷ Ἰακώβ* (*De*

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33. *πρωτοτόκια*, so LXX. Codd. DE, *Vat. Rom.*: *πρωτοτοκεῖα* Cod. A.

ss. Abelis et Caini, § 4, i. 167; cf. *De Sobriet.* § 6, i. 396).

34 [Quid est, "Contempsit Esau primogenita"?...Quare
xxvi. 1 "facta est fames super terram, omitte famem priorem, quae fuit in temporibus Abrahae"?...Quid est, "Ivit Isaac ad Abimelech regem Philistaeorum in Gerara"? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 174—176, A. ii. 378—380).]

2 *Καὶ ὁ Ἰσαὰκ οὐ γυμνοῦται μέν, ἀεὶ δὲ γυμνός ἐστι καὶ ἀσώματος· πρόσταγμα γὰρ αὐτῷ δέδοται μὴ καταβῆναι εἰς Αἴγυπτον, τουτέστι τὸ σῶμα* (*Leg. Allegor.* ii. § 15, i. 77, and *Quod det. potiori insid.* § 14, i. 200).

Τῷ δὲ αὐτοδιδάκτῳ καὶ λόγιον ἐχρήσθη τοιόνδε· Μὴ καταβῇς εἰς τὸ πάθος Αἴγυπτον, κατοίκησον δὲ ἐν τῇ γῇ ἣν ἄν σοι εἴπω, τῇ ἀδείκτῳ καὶ ἀσωμάτῳ φρονήσει (*De Confus. Ling.* § 17, i. 417; cf. *De Migrat. Abrah.* § 6, i. 440).

[Cur dicit ad eum oraculum; "Ne descendas in Aegyptum"?...Quare dicit: "Habita in terra, quam tibi
3 dixero, et peregrinatione habita in ea"?...Quid est, "Ero tecum, et benedicam tibi"?...Quid est, "Statuam juramentum meum, quod juravi cum patre tuo"? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 177—180, A. ii. 380—382).]

4, 5 *Δώσω σοι καὶ τῷ σπέρματί σου πᾶσαν τὴν γῆν ταύτην· καὶ ἐνευλογηθήσονται ἐν τῷ σπέρματί σου πάντα τὰ ἔθνη τῆς γῆς, ἀνθ' ὧν ὑπήκουσεν Ἀβραὰμ ὁ πατήρ σου τῆς*

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xxvi. 2. *ἣν ἄν* (*De Confus. Ling.* § 17), so LXX. Cod. E; *ᾗ ἄν* LXX. Codd. AD, *Vat. Rom.*

4. *ἐνευλογηθήσονται* (*Quis rerum div. heres*, § 2), so LXX. Codd. ADE; *εὐλογηθήσονται Vat. Rom.*

ἐμῆς φωνῆς, καὶ ἐφύλαξε τὰ προστάγματά μου καὶ τὰς ἐντολάς μου καὶ τοὺς νόμους μου καὶ τὰς κρίσεις (*Quis rerum div. heres*, § 2, i. 474).

Ἑτέρωθι γοῦν φησιν, ὅτι ἐποίησεν Ἀβραὰμ πάντα τὸν νόμον μου (*De Migr. Abr.* § 23, i. 456).

Τῷ πλήθει δὲ καὶ μεγέθει τῶν ἐπαίνων ἐπιτιθεὶς ὥσπερ τινὰ κεφαλὴν τοῦ σοφοῦ, φησὶν ὅτι τὸν θεῖον νόμον καὶ τὰ θεῖα προστάγματα ἐποίησεν ὁ ἀνὴρ οὗτος πάντα, οὐ γράμμασιν ἀναδιδαχθεὶς...(*De Abrah.* § 46, ii. 40).

[Quid est, "Multiplicabo semen tuum tanquam stellas
caeli"?...Quid est, "Semini tuo dabo omnem terram
hanc"?...Quid est, "Benedicentur in semine tuo omnes
5 gentes terrae"?...Quare dicit: "Pro eo quod obaudivit
pater tuus, et custodivit praecepta mea, et mandata mea,
6 jura mea, et leges meas"?...Cur dicit, quod "Habitavit
7 Isaac peregrinatione in Gerara"?...Qui sunt "viri qui
8 interrogabant eum de uxore sua"?...Quid est, "Fuit
multo tempore ibi"?...Quid erat ludus, quem porrectus
Abimelech per fenestram vidit Isaacum ludentem cum
uxore sua? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 180—
187, A. ii. 383—388).]

12 *Καὶ Ἰσαὰκ ἑκατοστεύουσαν εὑρίσκει κριθήν* (*De Mut.
Nom.* §§ 35, 47, i. 607, 619).

[Quid est, "Seminavit in anno illo, et invenit centu-
13 plicatum hordeum"?...Quid est, "Procedens major fiebat,
15 quoad usque magnus factus est valde"?...Cur "(puteos)

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5. *τοὺς νόμους μου καὶ τὰς κρίσεις* (*Quis rerum div. heres*, § 2), LXX. *τὰ δικαιώματά μου καὶ τὰ νόμιμά μου.*

quos foderant servi patris ejus, obstruunt eos Philistaei et
16 implent"?...Quare Abimelech ad Isaac dixit: "Recede a
nobis, quoniam potentior nobis factus es valde"?...Cur
18 obstructos puteos rursum fodit?...Cur eadem nomina
19 ponit puteis, quae pater suus indiderat?...Cur in valle
Gerarorum (erat) puteus? (*Quaestt. et Sol. in Gen.*, *Sermo*
iv. §§ 189—195, A. ii. 390—395).]
20—22 *Διὸ καὶ τρία ὀνόματα ἐπεφήμισαν τοῖς εὑρεθεῖσιν,*
ἀδικίαν, ἔχθραν, εὐρυχωρίαν (*De Somn.* i. § 7, i. 626).
32 *Τόπος ἐστὶν οἰκειότατος τῷ φυτῷ τὸ φρέαρ, ὃ κέκληται*
ὅρκος, ἐν ᾧ κατέχει λόγος μὴ ἀνευρεθῆναι ὕδωρ· παραγε-
νόμενοι γάρ, φησίν, οἱ παῖδες Ἰσαὰκ ἀπήγγειλαν αὐτῷ
περὶ τοῦ φρέατος οὗ ὤρυξαν, καὶ εἶπον· Οὐχ εὕρομεν
33 *ὕδωρ, καὶ ἐκάλεσεν αὐτὸ ὅρκος* (*De Plantat. Noe*, § 18,
i. 341; cf. *De Somn.* i. § 2, i. 621).
xxvii. 1 [Quid est, quod "Postquam senuerat Isaac, hebetes
facti sunt oculi ejus ad videndum"?...Quare seniori
3 filio dicit: "Sume instrumentum tuum, pharetram et
arcum"?...Quid est, "Venare mihi venationem, et fac
mihi cibum, sicut amo, et affer mihi, ut comedam; ut
benedicat te anima mea, priusquam moriar"?...Cur
6 Rebecca, his auditis, dixit ad Jacob filium suum: "Ecce
audivi patrem tuum dicentem ad Esau fratrem tuum"?...
8—10 Quid est, "Nunc igitur, fili mi, audi me, et vadens
ad gregem sume inde mihi duos haedos caprarum tene-
ros et bonos, et faciam eos escas patri tuo, sicut amavit:
atque comedens benedicat te, antequam moriatur"?...

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21. Philo gives the commoner form *Ἔχθρα*; LXX. *Ἐχθρία*.

33. *αὐτὸ* (*De Plantat. Noe*, § 18), so LXX. Cod. E, *Vat. Rom.*; *τὸ ὄνομα αὐτοῦ* Codd. AD.

11 Cur respondit Jacob: "Ecce Esau frater meus vir pilosus
est, ego vero vir laevis; ne forte attrectet me pater meus,
12 et ero in conspectu ejus tanquam illusor"?...Cur ei
dicenti: "Inducam super me maledictionem, et non bene-
13 dictionem," mater dicit: "Super me (erit) illa maledictio,
15 fili mi"?...Quare sumens Rebecca stolam Esau pulchram,
16 quae erat apud se domi, induit Jacob?...Cur pelles
17 haedorum super brachia et super collum imponit?...Quid
est, "Dedit dapes, et panem, quos fecerat, in manum
18 Jacob"?...Quare interroganti patri: "Quis es, fili?" re-
spondit: "Ego sum Esau primogenitus tuus; feci, sicut
locutus es mecum"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv.
§§ 196—206, A. ii. 399—409).]

20 *Ταχέως οὖν αὐτὸ ἀναζήτησον, ὦ ψυχή, καθάπερ καὶ ὁ ἀσκητὴς Ἰακώβ, ὃς πυθομένου τοῦ πατρός· Τί τοῦτο ὃ ταχὺ εὗρες, ὦ τέκνον; δογματικῶς ἀποκρίνεται· Ὃ παρέδωκε κύριος ὁ θεὸς ἐναντίον μου* (*De ss. Abelis et Caini*, § 17, i. 174, cf. *De Profugis* § 30, i. 571).

Ὁ *γοῦν ἀσκητὴς πυθομένου τοῦ πατρὸς αὐτοῦ τῆς ἐπιστήμης τὸν τρόπον τοῦτον· Τί τοῦτο ὃ ταχὺ εὗρες, τέκνον; ἀποκρίνεται καί φησιν· Ὃ παρέδωκε κύριος ὁ θεὸς ἐναντίον μου* (*Quod Deus immut.* § 20, i. 286).

[Quare dicit pater: "Quid hoc, quod cito invenisti,
fili"?...Cur respondit: "Quod dedit dominus in manus
21 meas"?...Quare dicit: "Appropinqua ad me, et con-
trectabo te, fili, si tu sis filius meus Esau, an non"?...
22 Quare post palpationem dicit: "Vox quidem vox Jacob,

xxvii. 20. *ὃ ταχὺ...ὁ θεὸς* (*De ss. Abelis et Caini*, § 17), so LXX. Cod. A; *ὅτι ταχὺ...ὁ θεός σου* Cod. E, *Vat. Rom.* Philo omits *ὦ* before *τέκνον* in *Quod Deus immut.* § 20.

23 manus autem manus Esau"?...Quid est, "Non agnovit
eum, quia pilosae erant manus ejus, sicut (manus)
24 Esau"?...Cur "benedixit eum, et dixit: Tu es filius
25 meus Esau?"...Quare comedens, et bibens, atque odoratus
27 vestimenta, dicitur benedixisse?...Cur sic incipit bene-
dictiones: "Ecce odor filii mei tanquam odor agri pleni,
28 quem benedixit dominus"?...Quare dicit: "Det tibi domi-
nus deus de rore coeli et de pinguedine terrae"? (*Quaestt.
et Sol. in Gen., Sermo* iv. §§ 206—215, A. ii. 410—416).]

Φησὶ γάρ· Δώῃ σοι ὁ θεὸς ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ, καὶ ἀπὸ τῆς πιότητος τῆς γῆς (*De Migrat. Abrah.* § 18, i. 452).

29 [Cur dicit: "Serviant tibi gentes"?...Quid est,
"Adorent te principes"?...Quid est, "Esto dominus
fratris tui"?...Quid est, "Qui maledicit te, maledictus
est; et qui benedicit, benedictus (est)"? (*Quaestt. et
Sol. in Gen., Sermo* iv. §§ 216—219, A. ii. 417—419).]
30 *Ἐγένετο γάρ, φησίν, ὅσον ἐξῆλθεν Ἰακώβ, ἧκεν
Ἡσαῦ ὁ ἀδελφὸς αὐτοῦ* (*De Ebriet.* § 2, i. 358).

[Quid est, "Quum egressus est Jacob a facie patris
31 sui, venit Esau frater ejus"?...Quid est, "Fecit et ipse
escas, et attulit patri suo"?...Quare dicit: "Surgat pater
32 meus, et comedat de venatione filii sui"?...Cur Isaac
interrogans: "Quis es tu?" non adjicit, "fili," quod
priori dixerat?...Quare dicente Esau: "Ego sum filius
tuus primogenitus," resilit pater detrectatione magna

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28. *οὐρανοῦ* (*De Migrat. Abrah.* § 18), so LXX. Codd. DE, *Vat. Rom.*; +*ἄνωθεν* Cod. A.

30. *ὅσον ἐξῆλθεν* (*De Ebriet.* § 2), so LXX. Cod. E; Codd. AD, Chrys. *ὡς ἐξῆλθεν*; *Vat. Rom. ὡς ἂν ἐξῆλθεν.*

33 valde (miratus est admiratione)?...Quid est, "Comedi de omnibus, antequam tu intrares"?...Quid est, "Benedixi eum, et erit benedictus"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 220—226, A. ii. 420—424).]

Ἐξέστη γάρ, φησίν, Ἰσαὰκ ἔκστασιν μεγάλην· καὶ εἶπε· Τίς οὖν ὁ θηρεύσας μοι θήραν καὶ ἐνεγκών μοι, καὶ ἔφαγον ἀπὸ πάντων πρὸ τοῦ σε ἐλθεῖν; καὶ εὐλόγησα αὐτόν, καὶ εὐλογημένος ἔσται (*Quis rerum div. heres* § 51, i. 509; cf. *Fragment. ex Cat. Ined.* ii. 676).

34 [Quare, quando audivit Esau, exclamavit voce magna et amara valde, et dixit: "Benedic et me, pater"?...
35 Cur respondit hoc tenore: "Veniens frater tuus cum dolo accepit benedictionem tuam"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 227, 228, A. ii. 425, 426).]

36 *Δικαίως γάρ, φησίν, ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰακώβ, ἐπτέρνικέ με γὰρ ἤδη δεύτερον· τότε τὰ πρωτοτόκιά μου εἴληφε, καὶ νῦν εἴληφε τὴν εὐλογίαν μου...Μάταιος δὲ καὶ οἰησίσοφος ὁ λέγων, τὰς ἐμὰς εὐλογίας καὶ τὰ ἐμὰ πρωτοτόκια εἴληφεν* (*Leg. Allegor.* iii. §§ 68, 69, i. 125).

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33. *μεγάλην* (*Quis rerum div. heres*, § 51), LXX. + *σφόδρα*.
ἐνεγκών (*ibid.*), LXX. *εἰσενέγκας*.
ἐλθεῖν (*ibid.*), so LXX. Codd. DE, *Vat. Rom.*, Chrys.: *εἰσελθεῖν* Cod. A.
ἔσται (*ibid.*), so LXX. *Vat. Rom.*; *ἔστω* Codd. ADE, Chrys.

36. LXX. Cod. A *ἐπτέρνικεν* (*-ισεν* Cod. D; *-ησεν* Cod. E) *γάρ με ἤδη* (*Vat. Rom.* *ἴδου*) *δεύτερον τοῦτο· τά τε πρωτοτοκεῖά* (Codd. *D*[sil]E *Vat. Rom.* *-ια*) *μου εἴληφεν*. Philo's *με γὰρ* is found in Cod. E. The reading *τότε τὰ* may be due to a confusion of *τοῦτο τά τε*, or *τότε* may be introduced to balance the *καὶ νῦν* of the second clause. The *τοῦτο* is sometimes found before *ἤδη*: cf. Cyr. Alex. *In Malach.* iii. 7—10 f. ii. *ἐπτέρνισε γάρ με τοῦτο ἤδη δεύτερον· τά τε πρωτοτόκιά μου εἴληφε*.
εἴληφε 2°, so LXX. Codd. ADE: *Vat. Rom.* *ἔλαβε*.

[Quid est, quod dicit Esau: "Juste vocatum est
nomen ejus Jacob: supplantavit enim me ecce altera
hac vice. Primogenita mea accepit, et nunc accepit
benedictionem meam (s. benedictiones meas)"?...Quare
interrogatus: "Tantane non est reservata mihi bene-
dictio?" pater respondit: "Si dominum tuum illum
constitui, et omnes fratres ejus famulos feci, areis
arboribusque firmavi eum, tibi ergo qui in iram me
38 movisti quid faciam, fili?"...Quare dicit: "Numquid
una benedictio tibi est, pater? Benedic etiam me"?...
Quid est, "Compuncto autem Isaac, exclamavit Esau
39 voce magna, et flevit"?...Cur postquam ejulatu magno
fleverat Esau, coepit pater benedicere?...Cur sic incipit
benedicere: "Ecce de pinguedine terrae erit habitatio
tua, et de rore coeli desuper"? (*Quaestt. et Sol. in Gen.*,
Sermo iv. §§ 229—234, A. ii. 427—431).]

38 Τὸ παραπλήσιον ὁ Ἡσαῦ λέγειν ἔοικε τῷ πατρί· *Μὴ εὐλογία σοι μία ἔσται, πάτερ; Εὐλόγησον κἀμέ, πάτερ* (*De Mutat. Nomin.* § 40, i. 613).

40 Καὶ εἰ ἀγαπήσεις δοῦλος γενέσθαι τοῦ σοφοῦ, νουθεσίας καὶ σωφρονισμοῦ κοινωνήσεις, ἀμαθίαν καὶ ἀπαιδευσίαν, κῆρας ψυχῆς, ἀποβαλών· εὐχόμενος γὰρ ὁ πατὴρ σοί φησιν, ὅτι *τῷ ἀδελφῷ σου δουλεύσεις, ἀλλ'* οὐχὶ νῦν—οὐ γὰρ ἀνάξεταί σε ἀφηνιάζοντα—ἀλλ' *ὅταν ἐκλύσῃς τὸν ζυγὸν ἀπὸ τοῦ τραχήλου σοῦ*, τὸ αὔχημα καὶ φρύαγμα ἀποβαλὼν ὃ ἐκτήσω, ὑποζεύξας ἑαυτὸν ὀχήματι παθῶν, ἡνιοχούσης ἀφροσύνης (*Leg. Allegor.* iii. § 69, i. 125).

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38. *σοι μία ἔσται*, LXX. *μία σοί ἐστι*.
κἀμέ, LXX. *δὴ κἀμέ*.

Εἶπε γάρ που· Ἐπὶ μαχαίρᾳ σου ζήσεις, καὶ τῷ ἀδελφῷ σου δουλεύσεις (*De Congr. Erud. grat.* § 31, i. 544).

[Quid est, "In gladio tuo vives"?...Quid est, "Fratri tuo servies"?...Quid est, "Et erit, quum dissolvas, et dejicias jugum illius de collo tuo"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 235—237, A. ii. 432, 433).]

41 ...Ῥεβέκκαν, τὴν ὑπομονήν, ἥτις ἀπειλοῦντος Ἡσαῦ τοῦ κακίας θιασώτου, τὸν ἀρετῆς ἀσκητὴν Ἰακὼβ ἀναχωρῆσαι τῷ μέλλοντι ἐπιβουλεύεσθαι παραγγέλλει, μέχρις ἂν ἐκεῖνος τῆς ἐπ' αὐτῷ σχετλίου λύττης ἀνῇ· καὶ γὰρ ἀφόρητόν τινα ἀπειλὴν ἐπανατείνεται, φάσκων· Ἐγγισάτωσαν αἱ ἡμέραι τοῦ πένθους τοῦ πατρός μου, ἵνα ἀποκτείνω Ἰακὼβ τὸν ἀδελφόν μου (*Quod det. potiori insid.* § 14, i. 200).

[Quid est, "Dixit in mente sua: Appropinquent dies luctus patris mei, et interficiam Jacob fratrem meum"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. § 238, A. ii. 434).]

42 Εἶπε γάρ, φησί, Ῥεβέκκα πρὸς Ἰακώβ· Ἰδοὺ Ἡσαῦ
43 ὁ ἀδελφός σου ἀπειλεῖ ἀποκτεῖναί σε. Νῦν οὖν, τέκνον,
44 ἄκουσόν μου τῆς φωνῆς, καὶ ἀναστὰς ἀπόδραθι πρὸς
Λάβαν τὸν ἀδελφόν μου εἰς Χαῤῥάν, καὶ οἴκησον μετ'
αὐτοῦ ἡμέρας τινάς, ἕως ἀποστρέψαι τὴν ὀργὴν τοῦ
45 ἀδελφοῦ σου, καὶ ἐπιλάθηται ἃ πεποίηκας αὐτῷ, καὶ
ἀποστείλασα μεταπέμψομαί σε ἐκεῖθεν (*De Profugis*,
§ 4, i. 549, *De Somn.* i. § 8, i. 627).

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40. μαχαίρᾳ...ζήσεις, LXX. τῇ μαχαίρᾳ (-ῃ Codd. ADE) ζήσῃ.

42. ἀπειλεῖ ἀποκτεῖναι (*De Profug.* § 4), LXX. ἀπειλεῖ σοι τοῦ ἀποκτεῖναι.

43 [Quare, quum audivit mater insurgentem eum, dicit: "Surgens transfer te ipsum ad Laban fratrem meum in Charan"? (*Quaestt. et Sol. in Gen., Sermo* iv. § 239, A. ii. 435).]

Λέγει γάρ· Νῦν οὖν, τέκνον, ἄκουσόν τῆς φωνῆς μου, καὶ ἀποστὰς ἀπόδραθι πρὸς Λάβαν τὸν ἀδελφόν μου εἰς
44 Χαῤῥάν, καὶ οἴκησον μετ' αὐτοῦ ἡμέρας τινάς, ἕως τοῦ ἀποστρέψαι τὸν θυμὸν καὶ τὴν ὀργὴν τοῦ ἀδελφοῦ σου ἀπό σου, καὶ ἐπιλάθηται ἃ πεποίηκας αὐτῷ (*De Migrat. Abrah.* § 38, i. 469).

45 Λέγει μέντοι καὶ ἡ ὑπομονὴ (i.e. Rebecca) ὅτι, ἐὰν ἄσκησις ἀναιρεθῇ καὶ προκοπή, οὐχ ἓν μόνον ἔκγονον, ἀλλὰ καὶ τὰ ἄλλα ἀποβάλλει, ἀτεκνίαν ἐνδειξαμένη παντελῆ (*Quod det. potiori insid.* § 15, i. 201).

[Quid est, "Mittens revocabo te inde, ne forte orba
46 filiis fiam ex ambobus vobis die una"?...Cur dicit Rebecca ad Isaac: "Taedet me vitae meae propter filias Chet"?...Quid est, "Si sumet Jacob uxorem de filiabus Chethensium, ad quid est mihi vivere?"...

xxviii. 2 Quare dicit ei pater suus: "Surge, transfer te in Mesopotamiam in domum Bathuel patris matris tuae, et sume tibi uxorem de filiabus Laban fratris matris tuae"? (*Quaestt. et Sol. in Gen., Sermo* iv. §§ 240—243, A. ii. 436—438).]

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43. ἀποστὰς (*De Migrat. Abrah.* § 38), LXX. ἀναστάς.

ἀπόδραθι πρὸς Λάβ. (*ibid.*), so LXX. Cod. E; ἀπόδραθι εἰς τὴν Μεσοποταμίαν πρὸς Λάβ. Codd. AD, *Vat. Rom.* The Hebrew has nothing corresponding to εἰς τὴν Μεσ.

44. τὸν θυμὸν καὶ τὴν ὀργὴν...ἀπό σου (*ibid.*), so LXX., but τὴν ὀργὴν *De Profug.*, omitting ἀπὸ σοῦ, as Hebr.

Ἐπὶ τοῦ Ἰακώβ· Ἀναστὰς ἀπόδραθι εἰς τὴν Μεσοποταμίαν εἰς τὸν οἶκον Βαθουὴλ πατρὸς τῆς μητρός σου, καὶ λαβὲ σεαυτῷ ἐκεῖθεν γυναῖκα ἐκ τῶν θυγατέρων Λάβαν ἀδελφοῦ τῆς μητρός σου (*De Posterit. Caini*, § 22, i. 239).

Λέγει γάρ· Ἀναστὰς ἀπόδραθι εἰς τὴν Μεσοποταμίαν, εἰς τὸν οἶκον Βαιθουήλ, τοῦ πατρὸς τῆς μητρός σου, καὶ λαβὲ ἐκεῖθεν σαυτῷ γυναῖκα ἐκ τῶν θυγατέρων Λάβαν τοῦ ἀδελφοῦ τῆς μητρός σου (*De Profugis*, § 9, i. 553).

7 Λέγεται γὰρ ἐπὶ τοῦ Ἰακώβ, ἡνίκα εἰς τὸν συγγενικὸν γάμον πέμπεται, εἰσήκουσεν Ἰακὼβ τῆς μητρὸς καὶ τοῦ πατρὸς αὐτοῦ, καὶ ἐπορεύθη εἰς τὴν Μεσοποταμίαν (*De Congr. Erud. grat.* § 13, i. 529).

[Quid est, "Audivit Jacob patrem (suum) et matrem
8 (suam), et ivit in Mesopotamiam"?...Quid est, "Videns Esau, quod malae videbantur filiae Chananaeorum coram Isaac patre suo, ivit et sumpsit Majaleth filiam Ismael filii Abraham, sororem Nabeoth, supra eas uxores suas in uxorem"? (*Quaestt. et Sol. in Gen.*, *Sermo* iv. §§ 244, 245, A. ii. 441).]

10 Καὶ ἐξῆλθε, φησίν, Ἰακὼβ ἀπὸ τοῦ φρέατος τοῦ ὅρκου,
11 καὶ ἐπορεύθη εἰς Χαῤῥάν, καὶ ἀπήντησεν ἐν τόπῳ καὶ

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xxviii. 2. LXX. pr. τοῦ before πατρὸς and ἀδελφοῦ: om. *De Posterit. Cain.*

Μεσοποταμίαν, so LXX. Codd. D^{sil}E, *Vat. Rom.*: +Συρίας Cod. A.

7. εἰσήκουσεν (*De Congr. Erud. grat.* § 13), LXX. ἤκουσεν.

τῆς μητρὸς καὶ τοῦ πατρὸς αὐτοῦ, LXX. τοῦ πατρὸς (+αὐτοῦ DE) καὶ τῆς μητρὸς ἑαυτοῦ (αὐτοῦ D^{sil}E).

Μεσοποταμίαν, so LXX. Cod. A.; +Συρίας Codd. D^{sil}E, *Vat. Rom.*

11. ἀπήντησεν ἐν τόπῳ (*De Somn.* i. §§ 1, 11), LXX. ἀπήντησεν τόπῳ, cf. Philo's ὑπήντησε τόπῳ (*ibid.* § 19).

ηὐλίσθη ἐκεῖ, ὅτι εἰσῆλθεν ὁ ἥλιος. Καὶ *ἔλαβεν ἀπὸ τῶν λίθων τοῦ τόπου, καὶ ἔθηκε πρὸς κεφαλὴν αὑτοῦ, καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἐκείνῳ* (*De Somn.* i. § 1, i. 621).

Διὸ καὶ νῦν φησίν· Ὑπήντησε *τόπῳ· ἔδυ γὰρ ὁ ἥλιος* (*ibid.* i. § 19, i. 638).

Ἔλαβεν *ἀπὸ τῶν λίθων τοῦ τόπου, καὶ ἔθηκε πρὸς κεφαλῆς αὑτοῦ, καὶ ἐκοιμήθη ἐν τῷ τόπῳ ἐκείνῳ* (*ibid.* § 20, i. 639).

12 Ὄναρ *δέ ἐστι πρῶτον οἰκεῖον εἴδει τῷ σημαινομένῳ, τὸ φανὲν ἐπὶ τοῦ οὐρανοκλίμακος τόδε·* Καὶ *ἐνυπνιάσθη* Ἰ*ακώβ, καὶ ἰδοὺ κλῖμαξ ἐστηριγμένη ἐν τῇ γῇ, ἧς ἡ κεφαλὴ ἀφικνεῖτο εἰς τὸν οὐρανόν, καὶ οἱ ἄγγελοι τοῦ*
13 *θεοῦ ἀνέβαινον καὶ κατέβαινον ἐπ' αὐτῆς.* Καὶ *ἰδοὺ κλῖμαξ ἐστηριγμένη ἐν τῇ γῇ, καὶ ὁ κύριος ἐστήλωται ἐπ' αὐτῆς· καὶ εἶπεν·* Ἐ*γώ εἰμι ὁ θεὸς* Ἀ*βραὰμ τοῦ πατρός σου, καὶ ὁ θεὸς* Ἰ*σαάκ, μὴ φοβοῦ· τὴν γῆν ἐφ'*

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11. *ηὐλίσθη* (*De Somn.* i. § 1), LXX. *ἐκοιμήθη*. Philo gives the closer rendering of וילן, and uses *ἐκοιμήθη* for וישכב at the end of the verse.

ὅτι εἰσῆλθεν (*ibid.*), but *ἔδυ γὰρ* (*ibid.* § 19) as LXX.

πρὸς κεφαλὴν (*ibid.* § 1), *πρὸς κεφαλῆς* (*ibid.* § 20), LXX. *πρὸς κεφαλῆς*.

12. *ἐνυπνιάσθη* Ἰ*ακώβ* (*ibid.*), LXX. om. Ἰ*ακώβ*. *ἐνυπνιάσθη* LXX. Cod. A, *Vat. Rom.*; *ἠνυπνιάσθη* Codd. *DE*.

ἐπ' αὐτῆς (*ibid.*), so LXX. Codd. AE, Chrys.; *ἐπ' αὐτῇ* Cod. D, *Vat. Rom.*

13. *καὶ ὁ κύριος* (*ibid.*), LXX. *ὁ δὲ κύριος*.

ἐστήλωται (*ibid.*), LXX. *ἐπεστήρικτο*, Chrys. *ἐστήρικτο*.

Ἐ*γώ εἰμι ὁ θεὸς* Ἀ*β.* (*ibid.*), *ἐγὼ κύριος ὁ θεὸς* Ἀ*β.* (*ibid.* § 28); LXX. Codd. ADE *ἐγὼ ὁ θεὸς* Ἀ*β.*; *Vat. Rom. ἐγώ εἰμι ὁ θεὸς* Ἀ*β.* The Hebrew agrees with *De Somn.* i. § 28 אני יהוה אלהי א״.

τὴν γῆν (*ibid.*), LXX. *ἡ γῆ*. Philo omits the Hebraic idiom *ἐπ' αὐτῆς*, and *αὐτήν*.

14 ἧς σὺ καθεύδεις, σοὶ δώσω καὶ τῷ σπέρματί σου, καὶ
ἔσται τὸ σπέρμα σου ὡς ὁ χοῦς τῆς γῆς, καὶ πληθυνθή-
σεται ἐπὶ θάλασσαν καὶ λίβα καὶ βοῤῥᾶν καὶ ἀνατολάς,
καὶ ἐνευλογηθήσονται ἐν σοὶ πᾶσαι αἱ συγγένειαι τῆς
15 γῆς, καὶ [ἐν] τῷ σπέρματί σου. Καὶ ἰδοὺ ἐγὼ μετὰ σοῦ
διαφυλάσσων σε ἐν τῇ ὁδῷ πάσῃ, ᾗ ἂν πορευθῇς, καὶ
ἐπιστρέψω σε εἰς τὴν γῆν ταύτην· ὅτι οὐ μή σε ἐγ-
καταλίπω, ἕως τοῦ ποιῆσαί με πάντα, ἃ ἐλάλησά σοι (*De
Somn.* i. § 1, i. 620; cf. *ibid.* §§ 22, 27, i. 641, 646).
14 Τὸ δὲ σοφίας γένος ἄμμῳ γῆς ἐξομοιοῦται....Λέγεται
γάρ, ὅτι πλατυνθήσεται ἐπὶ θάλασσαν καὶ λίβα καὶ
βοῤῥᾶν καὶ ἀνατολάς....Ἐνευλογηθήσονται γὰρ ἐν σοί,
φησί, πᾶσαι αἱ φυλαί (*ibid.* § 28, i. 647).
15 Παγκάλως δὲ εἴρηται καὶ τό· Ἀποστρέψω σε εἰς
16 τὴν γῆν ταύτην...Ἐξηγέρθη γάρ, φησίν, Ἰακώβ, καὶ
εἶπεν, Ὅτι ἐστὶν κύριος ἐν τῷ τόπῳ τούτῳ, ἐγὼ δὲ οὐκ
17 ᾔδειν...Δικαίως οὖν ἐφοβήθη, καὶ εἶπε θαυμαστικῶς, Ὡς
φοβερὸς ὁ τόπος οὗτος (*ibid.* i. §§ 31, 32, i. 648).
Μὴ θαυμάσῃς δέ, εἰ νοῦ τὸν λόγον ἐν ἀνθρώπῳ

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14. πληθυνθήσεται (*De Somn.* i. § 1), πλατυνθήσεται (*ibid.* § 28), as LXX.

ὡς ὁ χοῦς (*ibid.* § 1), LXX. ὡς ἡ ἄμμος; the latter reading however is confirmed by *De Somn.* i. § 28 Τὸ δὲ σοφίας γένος ἄμμῳ γῆς ἐξομοιοῦται.

Philo omits the prep. ἐπὶ, which the LXX. repeats before λίβα, βοῤῥᾶν and ἀνατολάς.

συγγένειαι (*ibid.* § 1); LXX. φυλαὶ, so *De Somn.* i. § 28.

15. ἐγὼ μετά σου (*ibid.* i. § 1); so LXX. Codd. ADE; *Vat. Rom.* ἐγώ εἰμι μετά σου.

ἐπιστρέψω (*ibid.*); LXX. ἀποστρέψω, so *De Somn.* i. § 31.

πάντα ἃ; LXX. πάντα ὅσα.

16. Ἐξηγέρθη (*ibid.* § 31); LXX. Codd. AD + ἀπὸ τοῦ ὕπνου αὐτοῦ; Cod. E, *Vat. Rom.* ἐκ τοῦ ὕπνου αὐτοῦ.

κέκληκεν οἶκον, καὶ γὰρ τὸν τῶν ὅλων νοῦν, τὸν θεόν, οἶκον ἔχειν φησὶ τὸν ἑαυτοῦ λόγον, οὗ τὴν φαντασίαν ὁ ἀσκητὴς λαβὼν ἄντικρυς ὁμολογεῖ, ὅτι Οὐκ ἔστι τοῦτο, ἀλλ' ἢ οἶκος θεοῦ, *ἴσον τῷ·* Ὁ τοῦ θεοῦ οἶκος οὐκ ἔστι τοῦτο *τῶν εἰς δεῖξιν ἐρχομένων, ἢ συνόλως πιπτόντων ὑπ' αἴσθησιν οὐκ ἔστιν, ἀλλ' ἀόρατος, ἀειδής, ψυχῇ μόνον ὡς ψυχῇ καταλαμβανόμενος* (*De Migrat. Abrah.* § 1, i. 437).

21 Τοῦτο *δὲ ὁ ἀσκητὴς* Ἰακὼβ *ᾐτήσατο ἐπὶ τέλει τῶν ἱεροπρεπεστάτων εὐχῶν.* Εἶπε *γάρ που·* Καὶ *ἔσται κύριος ἐμοὶ εἰς θεόν* (*De Plantat. Noe*, § 21, i. 342).

Ὃ *μοι δοκεῖ συνιδὼν ὁ ἀσκητὴς εὔξασθαι θαυμασιωτάτην εὐχήν, ἵν'* αὐτῷ κύριος γένηται εἰς θεόν (*De Somn.* i. § 26, i. 645).

22 Ἔνθεν *δὲ ὁ μὲν ἀσκητὴς ὁρμηθεὶς εὐχόμενος εἶπε·* Πάντων *ὧν ἂν μοι δῷς, δεκάτην ἀποδεκατώσω σοι* (*De Congr. Erud. grat.* § 18, i. 533).

xxix. 4 Πυθομένου *γὰρ τοῦ ἀσκητοῦ·* Πόθεν ἔστε; *ἀποκρίνονται τὸ ἀληθὲς οἱ ποιμένες, ὅτι* ἐκ Χαῤῥάν, *ἐκ γὰρ αἰσθήσεως αἱ ἄλογοι, ὡς ἐκ διανοίας αἱ λογικαὶ δυνάμεις εἰσί* (*De Migrat. Abrah.* § 38, i. 470).

26 Καλεῖ *δὲ τὸν τοιοῦτον ὁ νομοθέτης* Λάβαν, *ὃς τοὺς ἀληθεῖς τῆς φύσεως νόμους οὐ κατιδὼν ψευδογραφεῖ τοὺς παρὰ ἀνθρώποις, φάσκων·* Οὐκ *ἔστιν οὕτως ἐν τῷ τόπῳ ἡμῶν, δοῦναι τὴν νεωτέραν πρὶν ἢ τὴν πρεσβυτέραν* (*De Ebriet.* § 12, i. 364).

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21. *κύριος ἐμοὶ* (*De Plantat. Noe*, § 21), so LXX. *Vat. Rom.* *κύριός μοι*, but *μοὶ κύριος* Codd. ADE.

22. *ἄν* (*De Congr. Erud. grat.* § 18), so LXX. Cod. E : *ἐάν* Codd. AD, *Vat. Rom.*

27 Διὰ τοῦτο, οἶμαι, φησί· Συντέλεσον τὰ ἕβδομα ταύτης, ἴσον τῷ· Μὴ ἀτελεύτητον ἔστω σοι τὸ τῆς ψυχῆς ἀγαθόν, ἀλλ' ὅρον ἐχέτω καὶ πέρας......Ὁ δὲ
28 συντελέσειν μὲν οὐχ ὑπισχνεῖται, ἀναπληρώσειν δὲ αὐτὴν ὁμολογεῖ... (*De Ebriet.* § 13, i. 364, 365).

31 Ὅτι δὲ ὁ γεννῶν ὁ θεός ἐστι, μαρτυρήσει ἐπὶ τῆς Λείας, ὅταν φῇ· Ἰδὼν δὲ κύριος, ὅτι μισεῖται Λεία, ἤνοιξε τὴν μήτραν αὐτῆς, Ῥαχὴλ δὲ ἦν στεῖρα (*Leg. Allegor.* ii. § 13, i. 75, iii. § 63, i. 123; *Quis rerum div. heres*, § 10, i. 480; *De Congr. Erud. grat.* § 3, i. 520; *De Mutat. Nom.* § 23, i. 598).

Γνωριμώτερον δὲ ἐπὶ τῆς Λείας ἐκδιδάσκει, λέγων, ὅτι τὴν μὲν μήτραν ἀνέῳξεν αὐτῆς ὁ θεός (*De Cherub.* § 13, i. 147).

35 Τοῦ μὲν οὖν ἐξομολογουμένου ὁ Ἰούδας σύμβολον, ἐφ' οὗ καὶ ἵσταται τίκτουσα ἡ Λεία (*Leg. Allegor.* i. § 26, i. 59; cf. iii. § 50, i. 116).

Ἐπὶ μὲν γὰρ τοῦ τετάρτου φησὶ Μωϋσῆς, ὅτι ἔστη τοῦ τίκτειν· καλεῖται δὲ Ἰούδας ὃς ἑρμηνεύεται κυρίῳ ἐξομολόγησις (*De Plantat. Noe* § 33, i. 349; cf. *De Somn.* i. § 7, i. 626).

XXX. 1 Οὐχ ὁρᾷς, ὅτι καὶ τῇ ἐπὶ τῶν εἰδώλων καθεζομένῃ αἰσθήσει τῇ Ῥαχήλ, νομιζούσῃ ἐκ τοῦ νοῦ τὰ κινήματα εἶναι, ἐπιπλήττει ὁ βλέπων; Ἡ μὲν γὰρ φησί· Δός μοι τέκνα, εἰ δὲ μή, τελευτήσω ἐγώ. Ὁ δὲ ἀποκρίνεται· Ὅτι, ὦ ψευδοδοξοῦσα, οὐκ ἔστιν ὁ νοῦς αἴτιον οὐδενός,

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XXIX. 31. κύριος (*Leg. Allegor.* ii. § 13); κύριος ὁ θεὸς LXX. Codd. AE, *Vat. Rom.* But ὁ θεὸς is omitted by many cursives (H. and P.).

μισεῖται (*ibid.*), so LXX. Codd. AE, and many good cursives (H. and P.). ἐμισεῖτο LXX. *Vat. Rom.*

2 *ἀλλ' ὁ πρὸ τοῦ νοῦ θεός. Διὸ καὶ ἐπιφέρει· Μὴ ἀντὶ θεοῦ ἐγώ εἰμι, ὃς ἐστέρησέ σε καρπὸν κοιλίας;* (*Leg. Allegor.* ii. § 13, i. 74, *De Posterit. Caini*, § 52, i. 260).

*Ἔπαθεν οὖν ταὐτὸν ὁ Ἰωσὴφ τῇ μητρὶ αὐτοῦ Ῥαχήλ· καὶ γὰρ αὐτὴ ἐνόμισε δύνασθαί τι τὸ γεννητόν. Διὸ λέγει· Δός μοι τέκνα. Ἀλλ' ὅ γε πτερνιστὴς ἑαυτὸν μιμησάμενος ἐρεῖ· Πλάνον πεπλάνησαι πολύν· οὐ γὰρ ἀντὶ θεοῦ ἐγώ εἰμι, τοῦ μόνου δυναμένου *τὰς ψυχῶν μήτρας* ἀνοιγνύναι...* (*Leg. Allegor.* iii. § 63, i. 122).

Ὀνόματα δὲ ἡμῖν τῶν δυεῖν θεραπαινίδων ἀνέγραψε, Ζέλφαν τε καὶ Βάλλαν (*De Congr. Erud. grat.* § 6, i. 523).

13 *Ἄγαμαι καὶ τῆς πανάρετου Λείας, ἥτις ἐπὶ τῆς Ἀσὴρ γενέσεως, ὅς ἐστι τοῦ αἰσθητοῦ καὶ νόθου σύμβολον πλούτου, φησί· Μακαρία ἐγώ, ὅτι μακαριοῦσί με αἱ γυναῖκες* (*De Migrat. Abrah.* § 17, i. 451).

16 *Τὴν γοῦν ἀρετήν, Λείαν, ἔστιν ἰδεῖν προαπαντῶσαν καὶ λέγουσαν τῷ ἀσκητῇ· Πρός με εἰσελεύσῃ σήμερον, ἡνίκα ἐκεῖνος ἀγρόθεν ἐπανίῃ* (*De Congr. Erud. grat.* § 22, i. 537).

18 *Καὶ τεκοῦσα τὸν τρόπον τοῦτον ἡ ψυχὴ ὃ ἔπαθεν εὐθὺς ἐξελάλησεν· ἐκάλεσε γάρ, φησί, τὸ ὄνομα αὐτοῦ Ἰσσάχαρ, ὅ ἐστι μισθός* (*De Plantat. Noe*, § 33, i. 349).

XXX. 2. *ἀντὶ θεοῦ* (*De Posterit. Caini*, § 52), so LXX. Cod. E, *Vat. Rom.*; *ἀντὶ τοῦ θεοῦ* Codd. *AD*.

* *τὰ ψυχῶν μέτρα*. Mangey: "Omnino lege *τὰς μήτρας*."

13. *μακαριοῦσι* (*De Migrat. Abrah.* § 17), so LXX. *Vat. Rom.*; *μακαρίζουσι* LXX. Codd. ADE.

αἱ γυναῖκες (*ibid.*), so LXX. *Vat. Rom.*, Chrys.; pr. *πᾶσαι* Codd. ADE. The Hebrew is simply בָּנוֹת.

24 Καθ' ἃ καὶ Ῥαχὴλ πρότερον αἰτησαμένη τὸν νοῦν, ὡς αἴτιον τοῦ ποιεῖν ἔκγονα, καὶ ἀκούσασα, Μὴ ἀντὶ θεοῦ ἐγώ εἰμι; προσέσχε τε τῷ λεχθέντι, καὶ μαθοῦσα παλινῳδίαν ἱερωτάτην ἐποίησε· γέγραπται γὰρ Ῥαχὴλ παλινῳδία, θεοφιλὴς εὐχή· προσθέτω μοι ὁ θεὸς υἱὸν ἕτερον... (*De Posterit. Caini*, § 52, i. 260).

30 Καὶ αὐτὸς δὲ ἐπειδὰν ἤδη τελειωθῇ, τὸν μὲν τῶν αἰσθήσεων οἶκον ἀπολείψει, τὸν δὲ τῆς ψυχῆς ὡς ψυχῆς ἱδρύεται, ὃν ἔτι ὢν ἐν τοῖς πόνοις καὶ ταῖς αἰσθήσεσιν ἀναζωγραφεῖ. λέγει γάρ· Πότε ποιήσω καὶ ἐγὼ ἐμαυτῷ οἶκον; (*De Migrat. Abrah.* § 38, i. 470).

36 Οἰκειότατον γοῦν ὁ ἀσκητὴς ὑπολαβὼν ἀρετῇ τὸ ἔργον, ὑπομένει ποιμαίνειν τὰ πρόβατα Λάβαν...καὶ οὐχ ἅπαντα, ἀλλὰ τὰ ὑπολειφθέντα...Τὰς μὲν οὖν ἀλόγους αὐτοῦ φοράς, λέγω δὲ τὰς παρὰ τὸν αἱροῦντα λόγον δυνάμεις, οἱ υἱοὶ Λάβαν τριῶν ἡμερῶν ὁδὸν ἀποστάντες τημελοῦσι...(*De ss. Abelis et Caini*, § 11, i. 170).

Διὰ τοῦτο καὶ τῷ τελειωθέντι ἐξ ἀσκήσεως Ἰακὼβ τὴν ποιμενικὴν ἐπιστήμην περιῆψε, ποιμαίνει γὰρ οὗτος τὰ πρόβατα Λάβαν, τῆς τοῦ ἄφρονος ψυχῆς, τῆς τὰ αἰσθητὰ μόνα καὶ φαινόμενα νομιζούσης ἀγαθά, χρώμασι καὶ σκιαῖς ἠπατημένης καὶ δεδουλωμένης—λευκασμὸς γὰρ ἑρμηνεύεται Λάβαν (*De Agricult.* § 10, i. 306).

37 Οὗτος γὰρ ῥάβδους ἐξελέπισε λεπίσματα λευκά, περισύρων τὸ χλωρόν (*De Plantat. Noe*, § 26, i. 345).

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24. μοι ὁ θεὸς (*De Posterit. Caini*, § 52), LXX. ὁ θεός μοι. But the order of the words given by Philo is found in many cursives (H. and P.).

37. ἐξελέπισε (*De Plantat. Noe*, § 26), LXX. ἐλέπισεν.

42 Ἐγένετο γάρ, φησί, τὰ μὲν ἄσημα τοῦ Λάβαν, τὰ δὲ ἐπίσημα τοῦ Ἰακώβ (*Quis rerum div. heres*, § 37, i. 498).

xxxi. 3 Διὸ λόγιον ἐχρήσθη τοιόνδε, Ἀποστρέφου εἰς τὴν γῆν τοῦ πατρός σου, καὶ εἰς τὴν γενεάν σου, καὶ ἔσομαι μετὰ σοῦ (*De Migrat. Abrah.* § 6, i. 440).

4 Ἀποστείλας γὰρ Ἰακὼβ ἐκάλεσε Λείαν καὶ Ῥαχὴλ εἰς τὸ πεδίον, οὗ τὰ ποίμνια, παριστὰς ἐναργῶς, ὅτι φιλονεικίας σημεῖον τὸ πεδίον ἐστί. Καλεῖ δὲ αὐτάς·
5 Ὁρῶ τὸ πρόσωπον τοῦ πατρὸς ὑμῶν, ἔφη, ὅτι οὐκ ἔστι πρὸς ἐμὲ ὡς χθὲς καὶ ὡς τρίτην ἡμέραν· ὁ δὲ θεὸς τοῦ πατρός μου ἦν μετ' ἐμοῦ. Διὰ τοῦτο γὰρ εἴποιμ' ἄν, ὁ Λάβαν οὐκ ἔστι πρὸς σοῦ, ὅτι μετὰ σοῦ ὁ θεός (*Quod det. potiori insid.* § 2, i. 191, 192).

10 Ἡνίκα ἐνεκίσσων τὰ πρόβατα, εἶδον τοῖς ὀφθαλμοῖς αὐτὰ ἐν τῷ ὕπνῳ, καὶ ἰδοὺ οἱ τράγοι καὶ οἱ κριοὶ ἀνέβαινον ἐπὶ τὰ πρόβατα καὶ τὰς αἶγας, διάλευκοι καὶ ποικίλοι καὶ σποδοειδεῖς ῥαντοί (*De Somn.* ii. § 3, i. 662).

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xxxi. 4. Λείαν καὶ Ῥαχὴλ (*Quod det. pot. insid.* § 2), so LXX. Cod. E, *Vat. Rom.*; Ῥαχὴλ καὶ Λείαν Cod. A, Chrys., as Hebr.

5. Ὁρῶ (*ibid.*), LXX. + ἐγώ.

πρὸς ἐμὲ (*ibid.*), so LXX. Cod. E, Chrys.: πρὸς ἐμοῦ *Vat. Rom.* (cf. πρὸς σοῦ, *ut supr.*): Cod. A μετ' ἐμοῦ.

χθὲς (*ibid.*), so Chrys.; LXX. ἐχθὲς.

καὶ ὡς τρίτην (*ibid.*); LXX. om. ὡς.

10. τὰ πρόβατα (*De Somn.* ii. § 3), so LXX. Cod. A: Cod. E, *Vat. Rom.* + ἐν γαστρὶ λαμβάνοντα.

εἶδον (*ibid.*), so LXX. *Vat. Rom.*; Codd. AE ἴδον.

τοῖς ὀφθαλμοῖς (*ibid.*), so LXX. Cod. E, *Vat. Rom.* (+ μου), Chrys.: Cod. A pr. ἐν.

αὐτὰ (*ibid.*); LXX. om.

ἀνέβαινον (*ibid.*); LXX. Codd. AE ἀναβαίνοντες ἦσαν; *Vat. Rom.* ἀναβαίνοντες.

11 Εἶπέ μοι ὁ ἄγγελος τοῦ θεοῦ καθ' ὕπνον· Ἰακώβ!
12 Ἐγὼ δὲ εἶπα· Τί ἐστι; Καὶ εἶπέ μοι· Ἀνάβλεψον τοῖς
ὀφθαλμοῖς σου, καὶ ἴδε τοὺς τράγους καὶ τοὺς κριοὺς
ἀναβαίνοντας ἐπὶ τὰ πρόβατα, καὶ τὰς αἶγας διαλεύκους
καὶ ποικίλους καὶ σποδοειδεῖς ῥαντούς· ἑώρακα γὰρ ὅσα
13 σοὶ Λάβαν ποιεῖ. Ἐγώ εἰμι ὁ θεὸς ὁ ὀφθείς σοι ἐν τόπῳ
θεοῦ, οὗ ἤλειψας μοι τὴν στήλην, καὶ ηὔξω μοι εὐχήν.
Νῦν οὖν ἀνάστηθι καὶ ἔξελθε ἐκ τῆς γῆς ταύτης, καὶ
ἄπελθε εἰς τὴν γῆν τῆς γενέσεώς σου, καὶ ἔσομαι μετὰ σοῦ
(*De Somn.* i. § 33, i. 649).

Διὸ καὶ αὐτός φησιν· Ἐγώ εἰμι ὁ θεός, οὗ τὴν εἰκόνα ὡς ἐμὲ πρότερον ἐθεάσω καὶ στήλην ἐπίγραμμα ἐγκολάψας ἱερώτατον, ἀνέθηκας....Λέγεται γάρ· Ἤλειψάς μοι στήλην (*ibid.* i. §§ 41, 43, i. 656, 657).

14 Μὴ γάρ ἐστιν αὐταῖς ἔτι μερὶς ἢ κληρονομία ἐν τῷ
15 σῷ οἴκῳ; Οὐχ ὡς ἀλλότριαι ἐλογίσθησαν παρὰ σοί; ἢ
οὐ πέπρακας αὐτάς, καὶ κατέφαγες τὸ ἀργύριον; (*Quis
rerum div. heres*, § 8, i. 479).

Μὴ ἔστιν ἡμῖν ἔτι μερὶς καὶ κληρονομία ἐν τῷ οἴκῳ
τοῦ πατρὸς ἡμῶν; Οὐχ ὡς ἀλλότριοι λελογίσμεθα αὐτῷ;
πέπρακε γὰρ ἡμᾶς, καὶ κατέφαγε καταβρώσει τὸ ἀργύριον
16 ἡμῶν. Πᾶς ὁ πλοῦτος καὶ ἡ δόξα, ἣν ἀφείλετο ὁ θεὸς τοῦ

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11. Ἰακώβ (*De Somn.* i. § 33), so LXX. *Vat. Rom.*, Chrys.; Codd. AE Ἰακὼβ, Ἰακώβ. Jacob's name is only called once in the Hebr.

12. Καὶ εἶπέ μοι (*ibid.*); LXX. καὶ εἶπε, as Hebr.

13. ἐν τόπῳ θεοῦ (*ibid.*), so LXX. Cod. D^{sil}E, *Vat. Rom.*, Chrys.; Cod. A ἐν τῷ τόπῳ.

ἔξελθε, so LXX. Codd. D^{sil}E; ἄπελθε Cod. A, *Vat. Rom.*

15. ὡς ἀλλότριοι (*De Profug.* § 3), ἀλλότριαι (*Quis rerum div. heres*, § 8); LXX. ὡς αἱ ἀλλότριαι.

16. Πᾶς ὁ πλοῦτος...ἔσται (*De Profug.* § 3); Philo gives grammatical smoothness to the LXX. πάντα τὸν πλοῦτον...ἡμῖν ἔσται.

πατρὸς ἡμῶν, ἡμῖν ἔσται καὶ τοῖς τέκνοις ἡμῶν (*De Profug.* § 3, i. 548).

Ὁ δὲ Ἰακώβ, πτερνιστὴς γάρ ἐστι, μεθόδοις καὶ τέχναις τὴν ἀρετὴν οὐκ ἀκονιτὶ κτώμενος—οὐ γὰρ μετωνόμαστό πω εἰς τὸν Ἰσραήλ—ἀποδιδράσκει τῶν κατὰ Λάβαν πραγμάτων, τουτέστι χρωμάτων καὶ σχημάτων, καὶ συνόλως σωμάτων, ἃ τὸν νοῦν διὰ τῶν αἰσθητῶν
20 τιτρώσκειν πέφυκεν....Καὶ ἔκρυψεν Ἰακὼβ Λάβαν τὸν
21 Σύρον τοῦ μὴ ἀναγγεῖλαι αὐτῷ, ὅτι ἀποδιδράσκει. Καὶ ἀπέδρα αὐτὸς καὶ τὰ αὐτοῦ πάντα, καὶ διέβη τὸν ποταμόν, καὶ ὥρμησεν εἰς τὸ ὄρος Γαλαάδ (*Leg. Allegor.* iii. §§ 4, 5, i. 90; cf. *De Profug.* § 2, i. 547, reading ἀπαγγεῖλαι).

27 Εἰ ἀνήγγειλάς μοι, ἐξαπέστειλα ἄν σε (*De Profug.* § 3, i. 549).

28 Λάβαν δὲ ὁ μισάρετος...οὐ γὰρ πρὸς ἀλήθειαν ἀλγῶν, φησίν· Οὐκ ἠξιώθην καταφιλεῖν τὰ παιδία μου καὶ τὰς θυγατέρας (*Quis rerum div. heres*, § 8, i. 479).

33 Λάβαν γοῦν ἀναζητήσας ὅλον τοῦ ἀσκητικοῦ τὸν ψυχικὸν οἶκον, οὐχ εὗρεν, ᾗ φησι Μωϋσῆς, τὰ εἴδωλα, πλήρης γὰρ πραγμάτων, οὐκ ὀνειράτων καὶ κενῶν φαντασμάτων ἦν (*De Profug.* § 26, i. 567).

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20. ἔκρυψεν (*De Profug.* § 2), so LXX. Codd. AE, *Vat. Rom.*, Chrys.: Cod. *D* ἔκλεψεν.

ἀναγγεῖλαι (*Leg. Allegor.* iii. § 5), so LXX.; ἀπαγγεῖλαι (*De Profug.* § 2), so Cat. Niceph.

21. τὰ αὐτοῦ πάντα (*De Profug.* § 2), so LXX. Cod. E, *Vat. Rom.*; πάντα τὰ αὐτοῦ LXX. Codd. ADF.

28. καταφιλεῖν (*Quis rerum div. heres*, § 8), LXX. καταφιλῆσαι. θυγατέρας (*ibid.*), LXX. + μου.

35 Πάνυ δ' ἐκδήλως τὸ τὰ ἔθη γυναιξὶ μᾶλλον ἢ ἀνδράσιν ἐπιτηδεύεσθαι δοκεῖ μοι παρίστασθαι διὰ τῶν Ῥαχήλ, τῆς μόνα τὰ αἰσθητὰ θαυμαζούσης, λόγων. Φησὶ γὰρ πρὸς τὸν πατέρα ἑαυτῆς· Μὴ βαρέως φέρε, κύριε· οὐ δύναμαι ἀναστῆναι ἐνώπιόν σου, ὅτι τὰ κατ' ἐθισμὸν τῶν γυναικῶν μοι ἐστίν (*De Ebriet.* § 14, i. 365).

43 Αἵ θυγατέρες μου καὶ υἱοί μου καὶ τὰ κτήνη μου καὶ πάνθ' ὅσα σὺ ὁρᾷς, ἐμά ἐστι καὶ τῶν θυγατέρων μου (*De Cherub.* § 21, i. 151).

53 Ἀναγέγραπταί τις ἐν τοῖς νόμοις τῶν ἀρχηγετῶν καὶ ἐπὶ σοφίᾳ μάλιστα θαυμασθέντων ὀμνὺς κατὰ τοῦ φόβου τοῦ πατρός (*De Spec. Legg.* § 1, ii. 271).

xxxii. 10 Ἐν γὰρ τῇ ῥάβδῳ μου διέβην τὸν Ἰορδάνην τοῦτον (*Leg. Allegor.* ii. § 22, i. 82).

25 Ἐνάρκησε γάρ, φησί, τὸ πλάτος τοῦ μηροῦ, ᾧ καὶ ἐπέσκαζεν (*De Mutat. Nomin.* § 35, i. 606; *De Somn.* i. § 21, i. 640).

28 ...ὑπήχησαν οἱ χρησμοί· Οὐ κληθήσεται τὸ ὄνομά σου Ἰακώβ, ἀλλὰ Ἰσραὴλ ἔσται σου ὄνομα, ὅτι ἴσχυσας

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35. γυναικῶν (*De Ebriet.* § 14), so LXX. Cod. D, *Vat. Rom.*; γυναικίων Codd. AEF.

μοι (*ibid.*), so LXX. *Vat. Rom.*: μου Codd. AEF.

43. LXX. *Vat. Rom.* Αἱ θυγατέρες (+σου Cod. A) θυγατέρες μου, καὶ υἱοὶ (+σου Cod. A) υἱοί μου, καὶ τὰ κτήνη (+σου Cod. A) κτήνη (*om.* Cod. E) μου, καὶ πάντα ὅσα σὺ ὁρᾷς (+ολα Cod. E) ἐμά ἐστιν καὶ τῶν θυγατέρων μου (καὶ ταῖς θυγατέρες μου Cod. A).

xxxii. 28. κληθήσεται (*De Ebriet.* § 20), so LXX. Cod. E: Codd. AD, *Vat. Rom.* +ἔτι.

Ἰσραὴλ ἔσται σου ὄνομα (*ibid.*); LXX. Cod. A Ἰσραὴλ τὸ ὄνομά σου ἔσται; Cod. D Ἰσραὴλ [ἔσται τὸ ὄνομ]ά σου, *Vat. Rom.*, Chrys.; Cod. E Ἰσραὴλ ἔσται σου τὸ ὄνομα.

μετὰ θεοῦ καὶ μετὰ ἀνθρώπων δυνατῶς (*De Ebriet.* § 20, i. 369; *De Mutat. Nomin.* § 5, i. 585).

29 Μετὰ *γοῦν τὴν πάλην, ἣν ὑπὲρ κτήσεως ἀρετῆς ὁ ἀσκητὴς ἐπάλαισε, φησὶ τῷ ἀοράτῳ ἐπιστάτῃ·* Ἀνά*γγειλόν μοι τὸ ὄνομά σου.* Ὁ *δὲ εἶπεν·* Ἵνα *τί τοῦτο ἐρωτᾷς τὸ ὄνομά μου; καὶ οὐ μηνύει τὸ ἴδιον καὶ κύριον* (*De Mutat. Nomin.* § 2, i. 580).

31 Ἀ*νέτειλεν ὁ ἥλιος αὐτῷ, ἡνίκα παρῆλθε τὸ εἶδος τοῦ θεοῦ* (*De Somn.* i. § 14, i. 633).

xxxiii. 5 Τὰ *παιδία οἷς ἐλέησεν ὁ θεὸς τὸν δοῦλόν σου* (*Quis rerum div. heres*, § 7, i. 478).

11 ...Ἰ*ακώβ, ὃς ὡμολόγησεν ὃ ἔπαθεν, εἰπών, ὅτι ἠλέησέ με ὁ θεός, καί ἐστί μοι πάντα* (*De ss. Abelis et Caini*, § 9, i. 169).

xxxiv. 3 Φ*ασὶ γοῦν οἱ χρησμοί, ὅτι ἐλάλησε κατὰ τὴν διάνοιαν τῆς παρθένου, ταπεινώσας αὐτὴν πρότερον, ὁ* Σ*υχέμ* (*De Mutat. Nomin.* § 36, i. 607).

xxxv. 2—3 Θ*έασαι οὖν τὸν ἀσκητήν, οἷά φησιν·* Ἄ*ρατε τοὺς θεοὺς τοὺς ἀλλοτρίους τοὺς μεθ' ὑμῶν ἐκ μέσου ὑμῶν,*

δυνατῶς (*De Ebriet.* § 20, *De Mut. Nom.* § 5); LXX. Cod. A *δυνατὸς*: Codd. *D*[sil]E, *Vat. Rom.*, Chrys. *δυνατὸς ἔσῃ*. Mangey has a note on *De Mut. Nomin.* § 5, "MS. Coll. Nov. *δυνατὸς εἶ*. Coisl. *δυνατῷ σοι*. Textus Biblicus *δυνατὸς ἔσῃ*. Videtur Philo scripsisse *δυνατὸς εἶς*."

29. Ἵ*να τί τοῦτο* (*De Mutat. Nomin.* § 2), so LXX. Codd. *D*[sil]E, *Vat. Rom.*; om. *τοῦτο* Cod. A.

ἐρωτᾷς (*ibid.*), so LXX. Cod. *D*; Cod. A *συ ἐρωτᾷς*; Cod. E, *Vat. Rom.* *ἐρωτᾷς συ*.

31. *ὁ ἥλιος αὐτῷ* (*De Somn.* i. § 14); LXX. *αὐτῷ ὁ ἥλιος*.

xxxiii. 5. *δοῦλον* (*Quis rerum div. heres*, § 7), LXX. *παῖδα*.

xxxv. 2. *τοὺς θεοὺς τοὺς ἀλλοτρίους τοὺς μεθ' ὑμῶν* (*De Confus. Ling.* § 16), so LXX. Cod. D, *Vat. Rom.*; om. *τοὺς μεθ' ὑμῶν* Codd. AE.

καὶ καθαρίσασθε καὶ ἀλλάξατε τὰς στολὰς ὑμῶν, καὶ ἀναστάντες ἀναβῶμεν εἰς Βαιθήλ (*De Confus. Ling.* § 16, i. 416).

4 Λέγει δὲ οὕτως· Καὶ *ἔδωκαν* Ἰακὼβ *τοὺς θεοὺς τοὺς ἀλλοτρίους, οἳ ἦσαν ἐν ταῖς χερσὶν αὐτῶν, καὶ τὰ ἐνώτια τὰ ἐν τοῖς ὠσὶν αὐτῶν· καὶ κατέκρυψεν αὐτὰ* Ἰακὼβ *ὑπὸ τὴν τερέβινθον τὴν ἐν Σικίμοις* (*Leg. Allegor.* iii. § 8, i. 92).

11 Ἐγώ *εἰμι θεὸς σός, ἐγώ θεός σου· αὐξάνου καὶ πληθύνου* (*De Mutat. Nomin.* § 3, i. 582).

16 Ἀναγκαίως *οὖν ὁ θεοφράδμων ἐν αὐταῖς ὠδῖσιν ἀποθνήσκουσαν ἣν τίκτει κενοδοξίαν παρέστησεν·* Ἀπέθανε *γάρ, φησί,* Ῥαχὴλ *δυστοκήσασα, ἐπειδὴ τῷ ὄντι ψυχῆς ἐστι θάνατος δόξης αἰσθητῆς καὶ κενῆς σπορά τε καὶ γέννησις* (*ibid.* § 15, i. 593).

18 Καὶ *μὴν τὸν ἀδελφὸν αὐτοῦ τὸν ὁμογάστριον ὁ μὲν πατὴρ* Βενιαμίν, *ἡ δὲ μήτηρ υἱὸν ὀδύνης προσαγορεύει φυσικώτατα* (*ibid.* § 15, i. 592).

29 Ὁ *δὲ αὐτομαθοῦς ἐπιστήμης ἀξιωθεὶς* Ἰσαὰκ *ἐκλείπει μὲν καὶ αὐτὸς ὅσον σωματοειδὲς αὐτοῦ τῇ ψυχῇ συνύφαστο, προστίθεται δὲ καὶ προσκληροῦται, οὐκέθ', ὡς οἱ πρότεροι, λαῷ, γένει δέ, καθάπερ φησὶ* Μωϋσῆς· *γένος μὲν γὰρ ἓν τὸ ἀνωτάτω, λαὸς δὲ ὄνομα πλειόνων* (*De ss. Abelis et Caini*, § 2, i. 164).

καθαρίσασθε (*De Confus. Ling.* § 16), so LXX. Codd. A*D*, -*σεσθε* Cod. E: *καθαρίσθητε* LXX. *Vat. Rom.*, Chrys.

4. Ἰακὼβ 1° (*Leg. Allegor.* iii. § 8); LXX. pr. *τῷ*.

11. Ἐγώ *εἰμι θεὸς σὸς* from Gen. xvii. 1.

θεός σου (*De Mutat. Nomin.* § 3), LXX. pr. *ὁ*.

16. The allusion is to the LXX. *καὶ ἐδυστόκησεν ἐν τῷ τοκετῷ*.

29. *γένει* (*De ss. Abelis et Caini*, § 2), LXX. *πρὸς τὸ γένος αὐτοῦ*.

xxxvi. 12 Φησὶ γοῦν, ὅτι Θαμνὰ ἡ παλλακὴ Ἐλιφὰς τοῦ υἱοῦ Ἡσαῦ ἔτεκε τῷ Ἐλιφὰς τὸν Ἀμαλέκ (*De Congr. Erud. grat.* § 11, i. 527).

xxxvii. 2 Αὗται δὲ αἱ γενέσεις Ἰακώβ· Ἰωσὴφ δέκα ἑπτὰ ἐτῶν ἦν, ποιμαίνων μετὰ τῶν ἀδελφῶν τὰ πρόβατα, ὢν νέος, μετὰ τῶν υἱῶν Βαλλᾶς καὶ μετὰ τῶν υἱῶν Ζελφᾶς, τῶν γυναικῶν πατρὸς αὐτοῦ (*Quod deus immutab.* § 25, i. 290).

Οἷς ἀκολουθεῖ καὶ τὸν Ἰωσὴφ νέον τε καὶ νεώτατον ἀεὶ λέγεσθαι. Καὶ γὰρ ὅταν ἐπιστατῇ τῆς ποίμνης μετὰ τῶν νόθων ἀδελφῶν, νέος προσαγορεύεται (*De Sobriet.* § 3, i. 394).

3 Ὁ δὲ Ἰωσὴφ πέμπεται πρὸς αὐτούς, ἐπεὶ τὴν τοῦ πατρὸς ἐπιστήμην αὐστηροτέραν οὖσαν ἀδυνατεῖ φέρειν, ἵνα μάθῃ παρὰ τιθασσοτέροις ὑφηγηταῖς τὰ πρακτέα καὶ συνοίσοντα· κέχρηται γὰρ δόγματι ἐκ διαφερόντων συνυφασμένῳ, πάνυ ποικίλῳ καὶ πολυπλόκῳ, παρ' ὃ καὶ χιτῶνα κατεσκευάσθαι ποικίλον φησὶν ὁ νομοθέτης αὐτῷ, δῆλον ὅτι λαβυρινθώδους καὶ δυσεκλύτου δόξης ἐστὶν εἰσηγητής (*Quod det. potiori insid.* § 3, i. 192).

Λέγεται γάρ, ὅτι χιτῶνα ποικίλον εἶχεν (*De Somn.* i. § 38, i. 654).

7 Ὤιμην ἡμᾶς δεσμεύειν δράγματα ἐν μέσῳ τῷ πεδίῳ,

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xxxvi. 12. ἡ παλλακὴ (*De Congr. Erud. grat.* § 11), LXX. ἦν παλλακή.

xxxvii. 2. ποιμαίνων μετὰ τῶν ἀδελφῶν τὰ πρόβατα (*Quod deus immutab.* § 25), so LXX. Codd. AE (+αὐτοῦ after ἀδελφῶν); LXX. *Vat. Rom.* ποιμαίνων τὰ πρόβατα τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀδελφῶν αὐτοῦ. Hebr. רעה את־אחיו בצאן.

7. ἡμᾶς (*De Somn.* ii. §§ 1, 3), so Chrys. *Hom. in Gen.* lxi. 2; LXX. ὑμᾶς.

ἀνέστη δὲ τὸ ἐμὸν δράγμα (*ibid.* ii. § 1, i. 660; § 3, i. 661).

Ὤιμην ἃ μὴ ἐθέρισα καταδεῖν σὺν ἑτέροις δράγματα (*ibid.* § 4, i. 663).

Ἀλλ' ὅ γε τῶν ἐνυπνίων μύστης ὁμοῦ καὶ μυσταγωγὸς θαρσεῖ λέγειν, ὅτι ἀνέστη τὸ αὐτοῦ δράγμα καὶ ὠρθώθη ......Διὸ προστίθησι· περιστραφέντα δὲ τὰ δράγματα ὑμῶν προσεκύνησαν τὸ ἐμὸν δράγμα (*ibid.* § 12, i. 669).

Ἔδοξα γάρ, φησίν, ἀμήτου καιρὸν ἐφεστάναι, καὶ πάντας ἡμᾶς ἀφικομένους εἰς τὸ πεδίον ἐπὶ τὴν τοῦ καρποῦ συλλογὴν δρέπανα λαβόντας θερίζειν. Αἰφνίδιον δὲ τὸ μὲν ἐμὸν δράγμα ἐπανίστασθαι καὶ μετεωρισθὲν ὀρθοῦσθαι, τὰ δὲ ὑμέτερα ὥσπερ ἀπὸ συνθήματος ἐπιδραμόντα τεθηπέναι, καὶ μετὰ τιμῆς τῆς πάσης προσκυνεῖν (*De Josepho*, § 2, ii. 42).

8 *Μὴ βασιλεύων βασιλεύσεις ἐφ' ἡμῖν, ἢ κυριεύων κυριεύσεις ἡμῶν;* (*De Somn.* ii. § 1, i. 660; § 12, i. 671).

9 *Εἶδεν οὖν, φησίν, ἐνύπνιον ἕτερον, καὶ διηγήσατο τῷ πατρὶ καὶ τοῖς ἀδελφοῖς αὐτοῦ, καὶ εἶπεν· Ὥσπερ ὁ ἥλιος*
10 *καὶ ἡ σελήνη καὶ ἕνδεκα ἀστέρες προσεκύνουν με.* Καὶ

δράγματα (*De Somn.* ii. §§ 1, 3), so LXX. *Vat. Rom.*; *δράχματα* Codd. A*D*E.

ἐν μέσῳ τῷ πεδίῳ (*ibid.* § 1), so LXX. Cod. A, *Vat. Rom.*, Chrys.; but *ἐν τῷ πεδίῳ* Cod. *D*, *ἐν μέσῳ τοῦ πεδίου* Cod. E.

ἀνέστη δὲ (*ibid.*), LXX. *καὶ ἀνέστη*.

8. *ἐφ' ἡμῖν* (*ibid.*), LXX. *ἐφ' ἡμᾶς*.

9. *Εἶδεν οὖν* (*ibid.* § 16); *εἶδε δὲ* LXX. *Vat. Rom.*; *ἴδεν δὲ* Codd. A*D*E.

διηγήσατο τῷ πατρὶ (*ibid.*), so LXX. Cod. E: *διηγήσατο αὐτὸ τῷ πατρὶ αὐτοῦ* Codd. AD, *Vat. Rom.*

Philo omits *ἰδοὺ ἐνυπνιάσθην ἐνύπνιον ἕτερον.*

ἐπετίμησεν αὐτῷ ὁ πατήρ, καὶ εἶπε· Τί τὸ ἐνύπνιον ὃ ἐνυπνιάσθης; ἆρά γε ἐλθόντες ἐλευσόμεθα ἐγὼ καὶ ἡ μήτηρ σου, καὶ οἱ ἀδελφοί σου, προσκυνῆσαί σοι ἐπὶ τὴν
11 *γῆν; Ἐζήλωσαν δὲ αὐτὸν οἱ ἀδελφοί, ὁ δὲ πατὴρ διετήρησε τὸ ῥῆμα* (*ibid.* ii. § 16, i. 673; §§ i. 20, i. 660, 676; cf. paraphrase in *De Josepho* § 2, ii. 42).
13—17 *Οὐχ οἱ ἀδελφοί σου ποιμαίνουσιν ἐν Συχέμ; Δεῦρο ἀποστείλω σε πρὸς αὐτούς. Ὁ δὲ εἶπεν· Ἰδοὺ ἐγώ.*
14 *Εἶπε δὲ αὐτῷ· Πορευθεὶς ἴδε, εἰ ὑγιαίνουσιν οἱ ἀδελφοί σου καὶ τὰ πρόβατα, καὶ ἀνάγγειλόν μοι. Καὶ ἀπέστειλεν αὐτὸν ἐκ τῆς κοιλάδος τῆς Χεβρών, καὶ ἦλθεν εἰς Συχέμ.*
15 *Καὶ εὗρεν αὐτὸν ἄνθρωπος πλανώμενον ἐν τῷ πεδίῳ,*
16 *ἠρώτησε δὲ αὐτὸν ὁ ἄνθρωπος· Τί ζητεῖς; Ὁ δὲ εἶπε· Τοὺς ἀδελφούς μου ζητῶ· ἀνάγγειλόν μοι, ποῦ βόσκουσιν.*
17 *Εἶπε δὲ αὐτῷ ὁ ἄνθρωπος· Ἀπήρκασιν ἐντεῦθεν· ἤκουσα γὰρ αὐτῶν λεγόντων· Πορευθῶμεν εἰς Δωθαείμ* (*Quod det. potiori insid.* § 2, i. 192).

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10. LXX. *ὁ πατὴρ αὐτοῦ...τὸ ἐνύπνιον τοῦτο*; Philo om. *αὐτοῦ* and *τοῦτο*.

καὶ εἶπε (*De Somn.* ii. § 16), so LXX. Cod. A; +*αὐτῷ* Cod. *D*[sil]E, *Vat. Rom.*

11. LXX. +*αὐτοῦ* after *ἀδελφοί* and after *πατήρ*.

13. *Οὐχ* (*Quod det. pot. insid.* § 2), as LXX. Codd. ADE; *οὐχὶ* *Vat. Rom.*: *Ἰδού* (*ibid.* § 4).

ἐν Συχέμ (*ibid.* §§ 2, 4), so LXX. Codd. AE: *εἰς Συχέμ* Cod. *D*[sil], *Vat. Rom.*, Chrys. Philo, as Hebrew בשכם.

14. *ἀνάγγειλον* (*ibid.*), so LXX. Codd. AE, *Vat. Rom.*; *ἀπάγγειλον* Cod. *D*.

16. *ἀνάγγειλον* (*ibid.*), so LXX. Cod. D: *ἀπάγγειλον* Codd. AE, *Vat. Rom.*

ποῦ βόσκουσιν (*ibid.*, and *De Profug.* § 23), so LXX. In *Quod det. pot. insid.* § 8, Philo says expressly, *οὐ γὰρ ἀνεπυνθάνετο ποῦ βόσκουσιν, ἀλλὰ ποῦ ποιμαίνουσιν.* But *ποιμαίνουσιν* belongs to Jacob's question in ver. 13.

13 Ἰδοὺ γάρ, φησίν, οἱ ἀδελφοί σου ποιμαίνουσι, καὶ
ἄρχουσι παντὸς ἀλόγου μέρους τῶν ἐν αὐτοῖς, ἐν Συχέμ
—ὦμος δὲ ἑρμηνεύεται, τλητικοῦ σημεῖον πόνου...Δεῦρο
οὖν, ἀποστείλω σε πρὸς αὐτούς· τουτέστι μετακλήθητι
καὶ πρόσελθε τῇ διανοίᾳ λαβὼν ὁρμὴν ἑκούσιον εἰς τὸ τὰ
14 ἀμείνω μαθεῖν...Ἐκ γὰρ τῆς κοιλάδος τῆς Χεβρών—
συζυγὴ δὲ καὶ συνεταιρὰς καλεῖται Χεβρών, συμβολικῶς
ἡμῶν τὸ σῶμα, ὅτι συνέζευκται καὶ ὥσπερ ἑταιρίαν καὶ
15 φιλίαν πρὸς ψυχὴν τέθειται...Ὁ δὲ προεληλυθέναι δόξας
πλανώμενος εὑρίσκεται· εὗρε γάρ, φησίν, ἄνθρωπος
αὐτὸν πλανώμενον ἐν τῷ πεδίῳ, δηλῶν, ὅτι οὐχ ὁ πόνος
καθ' αὑτόν, ἀλλ' ὁ μετὰ τέχνης ἀγαθόν....Οὗτος ὁ ἔλεγχος
ἐπύθετο τῆς ψυχῆς, ἡνίκα τὴν πλάνην εἶδεν αὐτῆς· Τί
ζητεῖς;...Διὸ καὶ ἀποκρίνεται ὀρθῶς ὁ τὴν ἀρετὴν ἰδὼν
ἄνθρωπος Ἀπήρκασιν ἐντεῦθεν....Καὶ γὰρ λεγόντων
ἀκηκοέναι φησὶν αὐτῶν· Εἰς Δωθαεὶμ πορευθῶμεν
(*Quod det. potiori insid.* §§ 4—9, i. 193—196).

Εὗρε γάρ, φησίν, ἄνθρωπος τὸν Ἰωσὴφ ἐν πεδίῳ,
16 καὶ ἠρώτησεν αὐτόν· Τί ζητεῖς; Ὁ δὲ εἶπεν· Τοὺς
ἀδελφούς μου ἐγὼ ζητῶ· ἀνάγγειλόν μοι, ποῦ βόσκουσιν.
17 Εἶπε δὲ αὐτῷ ὁ ἄνθρωπος· Ἀπήρκασιν ἐντεῦθεν. Ἤκουσα
γὰρ αὐτῶν λεγόντων· Πορευθῶμεν εἰς Δωθαΐν. Καὶ
ἐπορεύθη Ἰωσὴφ κατόπιν τῶν ἀδελφῶν αὐτοῦ, καὶ εὗρεν
αὐτοὺς ἐν Δωθαΐν (*De Profugis* § 23, i. 564).

33 Θηρίον πονηρὸν ἥρπασε καὶ κατέφαγεν Ἰωσήφ (*De Somn.* ii. § 9, i. 667).

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17. κατόπιν (*De Profug.* § 23), LXX. κατόπισθεν.
Δωθαΐν (*ibid.*); Δωθαείμ *Quod det. pot. insid.* § 2, as LXX.

33. LXX. θηρίον πονηρὸν κατέφαγεν αὐτὸν, θηρίον ἥρπασεν τὸν Ἰωσήφ.

36 Ἀπέδοντο τὸν Ἰωσὴφ τῷ σπάδοντι Φαραώ, ἀρχιμαγείρῳ (*De Ebrietate*, § 51, i. 389).

xxxviii. 6 Θάμαρ ἦν τῶν ἀπὸ τῆς Παλαιστίνης Συρίας γύναιον (*De Nobilit.* § 6, ii. 443).

6, 7 Διὰ τοῦτο καὶ τὸν Εἲρ χωρὶς αἰτίας περιφανοῦς πονηρὸν οἶδεν ὁ θεὸς καὶ ἀποκτείνει......Πονηρὸν δὲ φύσει μέν, ὡς εἶπον, ἐστὶ καὶ ψυχῆς ἐπίβουλον, οὐ φαίνεται δὲ πᾶσιν, ἀλλὰ μόνῳ τῷ θεῷ, καὶ εἴ τις θεῷ φίλος· ἐναντίον γάρ, φησί, κυρίου πονηρὸς Εἴρ.... Ὁρᾷς, ὅτι τὸν Εἲρ ἀποκτείνει οὐχ ὁ κύριος, ἀλλ' ὁ θεός; οὐ γάρ, καθ' ὃ ἄρχει καὶ ἡγεμονεύει δυναστείᾳ κράτους αὐτεξουσίᾳ χρώμενος, ἀναιρεῖ τὸ σῶμα, ἀλλὰ καθ' ὃ ἀγαθότητι καὶ χρηστότητι χρῆται. Ὁ θεὸς γὰρ ἀγαθότητός ἐστι τοῦ αἰτίου ὄνομα.......

Τεκμήριον δέ, ὅταν αὐτὴν ἀγάγηται ὁ Εἴρ, εὐθὺς πονηρός τε εὑρίσκεται καὶ κτείνεται, λέγει γάρ· Καὶ ἔλαβεν Ἰούδας γυναῖκα Εἲρ τῷ πρωτοτόκῳ αὐτοῦ, ᾗ ὄνομα Θάμαρ, καὶ εὐθὺς λέγει· Καὶ ἐγένετο Εἲρ πονηρὸς ἔναντι κυρίου, καὶ ἀπέκτεινεν αὐτὸν ὁ θεός (*Leg. Allegor.* iii. § 23, i. 100, 101).

9 Χορηγὸς δέ ἐστι τούτου τοῦ δόγματος ὁ τοῦ δερματίνου Ἢρ συγγενὴς Αὐνάν· Γνοὺς γάρ, φησίν, οὗτος, ὅτι οὐκ αὐτῷ ἔσται τὸ σπέρμα, ὅταν εἰσῆλθε πρὸς τὴν

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36. Between Ἰωσὴφ and τῷ σπάδοντι the LXX. has εἰς Αἴγυπτον τῷ Πετρεφῇ (Cod. E, *Vat. Rom.*; Πετεφρῇ Cod. A).

xxxviii. 7. Εἲρ (*Leg. Allegor.* iii. § 22); Ἢρ (*De Posterit. Cain.* § 53), as LXX.

Philo gives both ἐναντίον κυρίου and ἔναντι κυρίου: ἐναντίον κυρ. LXX. Codd. ADE: ἔναντι κυρ. *Vat. Rom.*

9. εἰσῆλθε (*De Posterit. Cain.* § 53), LXX. εἰσήρχετο.

γυναῖκα τοῦ ἀδελφοῦ, ἐξέχει τοῦτο ἐπὶ τὴν γῆν (*De Posterit. Caini*, § 53, i. 260).

Ὁ γοῦν Αὐνάν, αἰσθόμενος ὅτι οὐχ αὐτῷ ἔσται τὸ σπέρμα, οὐ πρότερον ἐπαύσατο τὸ λογικόν, ὅπερ ἄριστον τῶν ὄντων γένος ἐστί, διαφθείρων, ἢ καὶ αὐτὸς ἀνέδεξατο φθορὰν παντελῆ (*Quod deus immut.* § 4, i. 275).

11 ...ὥσπερ καὶ ἡ παρὰ Μωϋσεῖ Θάμαρ. Καὶ γὰρ ταύτῃ προστέτακται χηρευούσῃ καθέζεσθαι ἐν τῷ τοῦ μόνου καὶ σωτῆρος οἴκῳ πατρός... (*ibid.* § 29, i. 293).

20 Λέγεται γάρ· Ἀπέστειλε δὲ Ἰούδας τὸν ἔριφον ἐν
χειρὶ τοῦ ποιμένος αὐτοῦ Ὀδολαμίτου κομίσασθαι τὸν
ἀῤῥαβῶνα παρὰ τῆς γυναικός, καὶ οὐχ εὗρεν αὐτήν.
21 Ἐπηρώτησε δὲ τοὺς ἄνδρας τοὺς ἐκ τοῦ τόπου· Ποῦ
ἐστιν ἡ πόρνη ἡ γενομένη ἐν Αἰνὰν ἐπὶ τῆς ὁδοῦ; Καὶ
22 εἶπον, Οὐκ ἦν ἐνταῦθα πόρνη. Καὶ ἀπεστράφη πρὸς
Ἰούδαν, καὶ εἶπεν· Οὐχ εὗρον· καὶ οἱ ἄνθρωποι οἱ ἐκ
23 τοῦ τόπου λέγουσι, μὴ εἶναι ὧδε πόρνην. Εἶπε δὲ
Ἰούδας· Ἐχέτω αὐτά· ἀλλὰ μήποτε καταγελασθῶμεν,
ἐγὼ μὲν ἀπέσταλκα τὸν ἔριφον τοῦτον, σὺ δὲ οὐχ εὕρηκας
(*De Profug.* § 27, i. 568).

25 ff. Ἡ δὲ Θάμαρ ἐγκύμων τε γενομένη θείων σπερμάτων, καὶ τὸν μὲν σπείραντα οὐκ ἰδοῦσα—λέγεται γὰρ τότε ἐγκαλύψασθαι τὸ πρόσωπον, ὡς Μωϋσῆς, ἡνίκα ἀπεστράφη, εὐλαβούμενος τὸν θεὸν ἰδεῖν—, τὰ δὲ σύμβολα

ἀδελφοῦ (*De Posterit. Cain.* § 53), LXX. + αὐτοῦ.

ἐξέχει τοῦτο (*ibid.*), LXX. ἐξέχεεν.

20. ἔριφον (*De Profug.* § 27), LXX. + ἐξ αἰγῶν.

Ὀδολαμίτου (*ibid.*), LXX. Ὀδολλαμίτου.

21. ἐκ τοῦ τόπου (*ibid.*), so LXX. Codd. DE, *Vat. Rom.*; ἐπὶ τοῦ τόπου Cod. A.

22. ὧδε (*ibid.*), so LXX. Cod. D^{sil}, *Vat. Rom.*; ἐνταῦθα Codd. AE.

καὶ τὰ μαρτύρια διαθρήσασα, καὶ παρ' αὐτῇ δικάσασα
25 ὅτι θνητὸς ταῦτ' οὐ δίδωσιν, ἀνέκραγεν· Οὗτινος ταῦτ'
ἐστίν, ἐξ ἐκείνου ἐν γαστρὶ ἔχω. Τίνος ὁ δακτύλιος
ἡ πίστις, ἡ τῶν ὅλων σφραγίς, ἡ ἀρχέτυπος ἰδέα, ᾗ
τὰ πάντ' ἀνείδεα ὄντα καὶ ἄποια σημειωθέντα ἐτυπώθη;
Τίνος δὲ καὶ ὁρμίσκος ἢ ὁ κόσμος, εἱμαρμένη, ἀκο-
λουθία καὶ ἀναλογία τῶν συμπάντων, εἱρμὸν ἔχουσα
ἀδιάλυτον; Τίνος δὲ καὶ ἡ ῥάβδος, τὸ ἐρηρεισμένον, τὸ
ἀκράδαντον, τὸ ἄτρεπτον, ἡ νουθεσία, ὁ σωφρονισμός, ἡ
παιδεία; Τὸ σκῆπτρον, ἡ βασιλεία, τίνος; ἆρ' οὐχὶ μόνου
θεοῦ; Τοιγαροῦν ὁ ἐξομολογητικὸς τρόπος, Ἰούδας, ἡσθεὶς
αὐτῆς τῷ κατεχομένῳ καὶ θεοφορήτῳ, παῤῥησιάζεται
26 λέγων· Δεδικαίωται, ἧς ἕνεκα αἰτίας ἐγὼ οὐδενὶ
θνητῷ αὐτὴν ἔδωκα, ἀσεβὲς ἡγούμενος μιαίνειν βε-
βήλοις τὰ θεῖα (*De Mutat. Nomin.* § 23, i. 598, 599).

xxxix. 1 Ἕτερος δέ τις, φιλοσώματος καὶ φιλοπαθὴς νοῦς, πραθεὶς τῇ ἀρχιμαγείρῳ τοῦ συγκρίματος ἡμῶν ἡδονῇ ...(*Quod deus immut.* § 24, i. 289).

Λέγει γὰρ ἑτέρωθι, Κατήχθη δὲ Ἰωσὴφ εἰς Αἴγυπτον, καὶ ἐκτήσατο αὐτὸν εὐνοῦχος Φαραὼ ἀρχιμάγειρος (*De Ebriet.* § 51, i. 389).

Καταστήσας εἱρκτοφύλακα, ὥς φησι τὸ λόγιον, Πεν-τεφρῆ τὸν σπάδοντα καὶ ἀρχιμάγειρον (*De Mutat. Nomin.* § 32, i. 604).

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25. Οὗτινος ταῦτ' ἐστίν, ἐξ ἐκείνου ἐν γαστρὶ ἔχω (*De Mutat. Nomin.* § 23): LXX. Codd. ADE ἐκ τοῦ ἀνθρώπου τίνος (*Vat. Rom.* οὗτινος) ταῦτά ἐστιν, ἐγὼ ἐν γαστρὶ ἔχω.

26. Philo omits, probably through condensation, the words of LXX. Θάμαρ ἢ ἐγὼ after δεδικαίωται; and for οὗ εἵνεκεν reads ἧς ἕνεκα αἰτίας.

xxxix. 1. Philo omits the name Πετεφρῆς (so LXX.) in *De Ebriet.*

Τούτων μία τῶν γυναικῶν ἐστιν ἡ Πεντεφρῆ τοῦ Φαραὼ ἀρχιμαγείρου (*Leg. Allegor.* iii. § 84, i. 134).

2, 3 Καὶ γὰρ αὐτὸς ἄνδρα ἐπιτυγχάνοντα εἶπε τὸν Ἰωσήφ, οὐκ ἐν ἅπασιν, ἀλλ' ἐν οἷς ὁ θεὸς τὸ εὐοδεῖν ἐχαρίζετο (*De Posterit. Caini*, § 23, i. 240).

7 Διὸ καὶ Ἰωσήφ, ὁ ἐγκρατὴς τρόπος, τῇ λεγούσῃ
ἡδονῇ· Κοιμήθητι μετ' ἐμοῦ καὶ ἄνθρωπος ὢν ἀνθρωποπάθησον καὶ ἀπόλαυσον τῶν κατὰ τὸν βίον τερπνῶν,
9 ἐναντιοῦται φάσκων· Ἁμαρτήσομαι εἰς τὸν θεὸν τὸν
φιλάρετον, εἰ γενοίμην φιλήδονος· πονηρὸν γὰρ τοῦτ' ἔργον......Πλὴν οὐκ ἀφίσταται ζυγομαχοῦσα ἡ ἡδονή,
12 ἀλλὰ τῶν ἱματίων λαβομένη φησί· Κοιμήθητι μετ'
ἐμοῦ....Τί οὖν ὁ ἐγκρατής; Εἰ μέλλω, φησί, δουλεύειν πάθει διὰ τὴν ποιητικὴν ὕλην, καὶ ἐξελεύσομαι ἀπὸ τοῦ
13 πάθους ἔξω. Καταλιπὼν γὰρ τὰ ἱμάτια ἐν ταῖς
χερσὶν αὐτῆς ἔφυγε καὶ ἐξῆλθεν ἔξω (*Leg. Allegor.* iii. §§ 84, 85, i. 134, 135; cf. *De Migrat. Abrah.* § 4, i. 439).

21, 22 ...Εἰς μὲν τὸ δεσμωτήριον τῶν παθῶν εἰσάγεται, χάριν δὲ εὑρίσκει τὴν ἀτιμίας ἀδοξοτέραν παρὰ τῷ ἀρχιδεσμοφύλακι....Ὁ δὲ ἐπίτροπος καὶ φύλαξ καὶ ταμίας τούτων ὁ ἡγεμὼν τοῦ δεσμωτηρίου (*Quod deus immutab.* § 24, i. 289).

xl. 2 Τρεῖς δὲ εἰσὶν οἱ τῆς ἀκολάστου καὶ ἀκράτορος ψυχῆς ἑστιοῦχοί τε καὶ θεραπευταί, ἀρχισιτοποιός, ἀρχιμάγειρος, ἀρχιοινοχόος, ὧν ὁ θαυμάσιος μέμνηται Μωϋσῆς διὰ

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§ 51; but in *Leg. Allegor.* iii. § 84 and § 85, *De Mutat. Nomin.* § 32 he mentions Πεντεφρῆς.

13. Καταλιπὼν, so LXX. Cod. D^{sil}; καταλείπων Codd. AE.
τὰ ἱμάτια, so LXX. Cod. E; + αὐτοῦ Codd. AD.
ἐν ταῖς χερσὶν αὐτῆς, so LXX. Codd. DE; om. Cod. A.

τούτων· Καὶ ὠργίσθη Φαραὼ ἐπὶ τοῖς δυσὶν εὐνούχοις,
3 *ἐπὶ τῷ ἀρχιοινοχόῳ, καὶ ἐπὶ τῷ ἀρχισιτοποιῷ, καὶ ἔθετο αὐτοὺς ἐν φυλακῇ παρὰ τῷ ἀρχιμαγείρῳ* (*De Ebriet.* § 51, i. 389).

8 *Αἰτιάσαιτο δ' ἂν ἅπας ὀρθὸς λόγος καὶ Ἰωσὴφ εἰπόντα διὰ τοῦ θεοῦ τὴν σαφήνειαν εὑρεθήσεσθαι τῶν ἐνυπνίων* (*De Cherub.* § 35, i. 162).

...*ὁμολογῶν τὰς μὲν ἀληθεῖς καὶ σαφεῖς τῶν πραγμάτων συγκρίσεις εἶναι κατὰ θεόν* (*De Migrat. Abrah.* § 5, i. 439).

9, 10 *Ἐν τῷ ὕπνῳ μου ἦν ἄμπελος ἐναντίον μου, ἐν δὲ τῇ ἀμπέλῳ τρεῖς πυθμένες, καὶ αὐτὴ θάλλουσα, ἀνενηνοχυῖα*
11 *βλαστούς, καὶ πέπειροι βότρυες σταφυλῆς· καὶ τὸ ποτήριον Φαραὼ ἐν τῇ χειρί μου. Καὶ ἔλαβον τὴν σταφυλὴν καὶ ἐξέθλιψα αὐτὴν εἰς τὸ ποτήριον, καὶ ἔδωκα τὸ ποτήριον εἰς τὰς χεῖρας Φαραώ* (*De Somn.* ii. § 23, i. 679).

*Αὐτὴ γάρ, φησί, θάλλουσα, ἀνενηνοχυῖα βλαστούς, *περὶ ἣν* βότρυες σταφυλῆς ἦσαν* (*ibid.* § 30, i. 685).

15 *Τὸ αὐχεῖν ἐπὶ τῷ γένει εἶναι Ἑβραίων...περάτης γὰρ ὁ Ἑβραῖος ἑρμηνεύεται· τὸ σεμνύνεσθαι, ὅτι ὧδε οὐκ ἐποίησεν οὐδέν* (*De Migrat. Abrah.* § 5, i. 439).

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xl. 2. *εὐνούχοις* (*De Ebriet.* § 51), LXX. + *αὐτοῦ*.

3. *παρὰ τῷ ἀρχιμαγείρῳ* (*ibid.*), probably a slip for *παρὰ τῷ ἀρχιδεσμοφύλακι*, which is read in LXX. Codd. AE; but the words are wanting in *Vat. Rom.*

8. *τὴν σαφήνειαν* (*De Cherub.* § 35); Philo paraphrases the LXX. *οὐχὶ διὰ τοῦ θεοῦ ἡ διασάφησις αὐτῶν ἐστιν;*

10. *πέπειροι βότρυες σταφυλῆς* (*De Somn.* ii. § 23); LXX. Cod. A, *Vat. Rom.* *πέπειροι οἱ βότρυες* (Codd. DE *τῆς*) *σταφυλῆς*.

11. *εἰς τὰς χεῖρας* (*ibid.*), so LXX. Codd. AD; *εἰς τὴν χεῖρα* Cod. E, *Vat. Rom.* The Hebrew has the singular עַל־כַּף.

περὶ ἣν "Melius *πέπειροι*. Ita enim Textus postulat, ut etiam loci sensus" (Mangey).

16 Φαντασιοῦται δὲ ἑκάτερος τὰ οἰκεῖα· ὁ μὲν οἶνον καὶ
τὸ γεννητικὸν οἴνου φυτόν, ἄμπελον, ὁ δὲ ἐπὶ *κανοῦ*
διακειμένους ἐκκεκαθαρμένους ἄρτους καὶ κανηφοροῦντα
ἑαυτόν (*De Somn.* ii. § 23, i. 679).

Ὤιμην γάρ, φησί, τρία κανᾶ χονδριτῶν αἴρειν ἐπὶ
τῆς κεφαλῆς μου. Κεφαλὴν μὲν τοίνυν ἀλληγοροῦντες
φαμὲν εἶναι ψυχῆς τὸν ἡγεμόνα νοῦν (*ib.* § 31, i. 686).

20 Λέγεται γάρ, ὅτι ἡμέρα γενέσεως ἦν Φαραώ (*De
Ebriet.* § 50, i. 388).

xli. 17 Ἐν γὰρ τῷ ὕπνῳ μου, φησίν, ᾤμην ἑστάναι παρὰ
18 τὸ χεῖλος τοῦ ποταμοῦ, καὶ ὥσπερ ἐκ τοῦ ποταμοῦ ἀνέ-
βαινον βόες ἑπτά, ἐκλεκταὶ ταῖς σαρξὶ καὶ καλαὶ τῷ εἴδει,
19 καὶ ἐνέμοντο ἐν τῷ ἄχει. Καὶ ἰδοὺ ἕτεραι ἑπτὰ βόες
ἀνέβαινον ὀπίσω αὐτῶν ἐκ τοῦ ποταμοῦ, πονηραὶ καὶ
αἰσχραὶ τῷ εἴδει, καὶ λεπταὶ ταῖς σαρξίν, ἃς οὐκ εἶδον
20 τοιαύτας ἐν ὅλῃ τῇ Αἰγύπτῳ αἰσχροτέρας. Καὶ κατέ-
φαγον αἱ βόες αἱ λεπταὶ καὶ αἰσχραὶ τὰς ἑπτὰ βόας τὰς

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16. *κανοῦ* (*De Somn.* ii. § 23). Mangey conjectures κανῶν.

xli. 17. παρὰ τὸ χεῖλος (*ibid.* § 32), so LXX. Codd. D^{sil}E, *Vat. Rom.*, but ἐπὶ τὸ χεῖλος Cod. A, as *De Somn.* ii. § 36.

18. βόες ἑπτά (*ibid.* § 32), LXX. ἑπτὰ βόες. Philo inverts the order of the sentence in the LXX. καλαὶ τῷ εἴδει καὶ ἐκλεκταὶ ταῖς σαρξίν.

19. ἕτεραι ἑπτὰ βόες (*ibid.*), LXX. ἑπτὰ βόες ἕτεραι. Philo omits καὶ ἐνέμοντο ἐν τῷ ἄχει, as LXX. Codd. DE (asterisc. adscr. $A^{a?mg}$), *Vat. Rom.:* but Cod. A inserts after σαρξίν. The sentence is not in the Hebr.

ἐν ὅλῃ τῇ Αἰγύπτῳ (*ibid.*); LXX. Cod. A ἐν ὅλῃ Αἰγύπτῳ, Cod. *D* ἐν ὅλῃ γῇ Αἰγύπτῳ, Cod. E ἐν ὅλῃ τῇ γῇ Αἰγύπτου: *Vat. Rom.* ἐν ὅλῃ γῇ Αἰγύπτου.

20. αἱ βόες (*ibid.*), LXX. αἱ ἑπτὰ βόες.

αἱ λεπταὶ καὶ αἰσχραὶ (*ibid.*), so LXX. Cod. D: αἱ αἰσχρ. καὶ λεπτ. Codd. AE, *Vat. Rom.*

21 πρώτας τὰς καλὰς καὶ ἐκλεκτάς, καὶ εἰσῆλθον εἰς τὰς
κοιλίας αὐτῶν, καὶ αἱ ὄψεις αὐτῶν αἰσχραί, καθ' ἃ καὶ
22 τὴν ἀρχὴν εἶπον. Ἐξεγερθεὶς δὲ ἐκοιμήθην, καὶ εἶδον
πάλιν ἐν τῷ ὕπνῳ μου, καὶ ὡς ἑπτὰ στάχυες ἀνέβαινον
23 ἐν πυθμένι ἑνί, πλήρεις καὶ καλοί· ἄλλοι δὲ ἑπτὰ στάχυες
24 λεπτοὶ καὶ ἀνεμόφθοροι ἀνεφύοντο ἐχόμενοι· καὶ κατέπιον
οἱ ἑπτὰ στάχυες τοὺς καλοὺς καὶ τοὺς πλήρεις (*De Somn.*
ii. § 32, i. 687; cf. § 36, i. 690 (ver. 17) ἑστάναι ἐπὶ τὸ
χεῖλος τ. ποτ.).

43 Εἶτ' ἐπίσκοπος ἢ κηδεμὼν Αἰγύπτου πάσης ἀνακηρύττεται (*ibid.* ii. § 6, i. 664).

Ὅταν δὲ ἐπὶ τὸ δευτερεῖον ἅρμα τοῦ βασιλεύειν νοῦ δοκοῦντος ἀνέρχηται Φαραώ, τὸν Αἰγυπτιακὸν πάλιν ἱδρύεται τῦφον (*De Migrat. Abrah.* § 29, i. 461).

Ἀλλ' ἐκεῖνός τε καὶ ἐπὶ τὸ δευτερεῖον ἄνεισιν ἅρμα, ὑποτυφούμενος ὑπ' αἰώρας φρενῶν καὶ κενοῦ φυσήματος (*De Somn.* ii. § 6, i. 665).

45 Ἔδωκε γάρ, φησίν, αὐτῷ τὴν Ἀσενὲθ θυγατέρα Πετεφρῆ, ἱερέως Ἡλίου πόλεως (*ibid.* i. § 14, i. 632).

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21. Philo omits καὶ οὐ διάδηλοι ἐγένοντο ὅτι εἰσῆλθον εἰς τὰς κοιλίας αὐτῶν, probably through *homoeoteleuton*, after κοιλίας αὐτῶν.

τὴν ἀρχὴν εἶπον. Philo inserts εἶπον.

22. εἶδον (*De Somn.* ii. § 32), so LXX. Cod. D, *Vat. Rom.*; ἴδον Codd. AE.

ὡς (*ibid.*); LXX. ὥσπερ.

23. ἐχόμενοι (*ibid.*); LXX. + αὐτῶν.

24. οἱ ἑπτὰ στάχυες (*ibid.*); LXX. + οἱ λεπτοὶ καὶ ἀνεμόφθοροι τοὺς ἑπτὰ στάχυας.

43. τὸ δευτερεῖον ἅρμα (*De Migrat. Abrah.* § 29), LXX. τὸ ἅρμα τὸ δεύτερον.

45. Ἀσενὲθ (*De Somn.* i. § 14), so LXX. Cod. E, *Vat. Rom.*; Ἀσεννέθ Cod. A.

Πετεφρῆ (*ibid.*), so LXX. Cod. E, *Vat. Rom.*; Πετρεφῆ Cod. A. Cf. xxxix. 1 *n.*

49 Τὸν γοῦν ὑπὸ Ἰωσὴφ ἐν Αἰγύπτῳ συναχθέντα σῖτόν φησιν ὁ νόμος μὴ δυνηθῆναι ἀριθμηθῆναι· καὶ ἐπιφέρει οὐ γὰρ ἦν ἀριθμός, ἐπειδὴ τὰ τοῦ σώματος καὶ τῶν Αἰγυπτίων παθῶν θρεπτικὰ οὐκ ἄξια συνόλως ἀριθμεῖσθαι (*De Posterit. Caini*, § 28, i. 244).

xlii. 1 ff. Paraphr. *De Josepho*, § 28, ii. 64.

11 Πάντες ἐσμὲν υἱοὶ ἑνὸς ἀνθρώπου, εἰρηνικοί ἐσμεν (*De Confus. Ling.* § 11, i. 411; § 28, i. 427).

15, 16 Τότε μὲν ὀμνὺς νὴ τὴν ὑγείαν Φαραώ, τότε δὲ ἔμπαλιν οὐ τὴν ὑγείαν Φαραώ (*De Migrat. Abrah.* § 29, i. 461).

18 Τὸ φοβεῖσθαι τὸν θεόν, εἰ καὶ μηδέπω γέγονεν ἀγαπᾶν ἱκανός (*ibid.* § 5, i. 439).

36 Παρ' ὃ καὶ ὁ πτερνιστὴς Ἰακὼβ ὁμολογεῖ φάσκων· Ἐπ' ἐμὲ ἐγένετο ταῦτα πάντα (*Leg. Allegor.* i. § 18, i. 55, *De Somn.* ii. § 31, i. 686).

xliii. 10 Καὶ ὁ Ἰούδας φησίν· Εἰ μὴ γὰρ ἐμελλήσαμεν, ἤδη ἂν ὑπεστρέψαμεν, καὶ κατέβημεν εἰς Αἴγυπτον· δὶς οὖν φησιν, ἀλλ' ἐκεῖθεν ἐπανεσώθημεν (*Quis rerum div. heres*, § 51, i. 510).

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xlii. 15, 16. According to Philo, νὴ τὴν ὑγείαν Φ. should stand in ver. 15, and οὐ τὴν ὑγείαν Φ. in ver. 16.

But in 15 LXX. Codd. AE *Vat. Rom.* νή, Codd. DF μὰ; and in ver. 16 Codd. ADF *Vat. Rom.* νή, Cod. E μά.

ὑγείαν is found in Cod. E; ὑγίαν in Codd. ADF; ὑγίειαν in *Vat. Rom.*

36. ταῦτα πάντα (*Leg. Allegor.* i. § 18), so LXX. Cod. F, *Vat. Rom.*, Chrys.; πάντα ταῦτα Codd. AD.

xliii. 10. ἐμελλήσαμεν (*Quis rerum div. heres*, § 51); LXX. ἐβραδύναμεν. Philo either quotes from memory, or uses a more familiar word than the LXX.

ὑπεστρέψαμεν (*ibid.*); LXX. adds δὶς, as Hebrew.

xlv. 7 Τὸ φάναι μὴ πρὸς ἀνθρώπων ἀπεστάλθαι, ὑπὸ δὲ τοῦ θεοῦ κεχειροτονῆσθαι πρὸς τὴν τοῦ σώματος καὶ τῶν ἐκτὸς ἔννομον ἐπιστασίαν (*De Migrat. Abrah.* § 5, i. 439).

9 Ταῦτα δὲ ηὔξατο, αἰτιώμενος τὸν πολιτικὸν Ἰωσήφ, ὃς ἐτόλμησεν εἰπεῖν, ὅτι ἐκθρέψω σε ἐκεῖ. Σπεύσαντες γάρ, φησίν, ἀνάβητε πρὸς τὸν πατέρα μου καὶ εἴπατε αὐτῷ· Τάδε λέγει, καὶ τὰ ἑξῆς. Εἶτα· Κατάβηθι πρός
11 με καὶ μὴ μείνῃς. Ἐπὶ πᾶσι· Καὶ ἐκθρέψω σε ἐκεῖ, ἔτη γὰρ πέντε λιμός (*Leg. Allegor.* iii. § 63, i. 122).

16 Ἐχάρη Φαραὼ καὶ ἡ θεραπεία αὐτοῦ διὰ τὴν τῶν ἀδελφῶν Ἰωσὴφ ἄφιξιν (*De Mutat. Nomin.* § 31, i. 604).

18 Παραλαβόντες τὸν πατέρα καὶ τὰ ὑπάρχοντα ὑμῶν ἥκετε πρός με....Δώσω, φησίν, ὑμῖν πάντων τῶν ἀγαθῶν Αἰγύπτου, καὶ φάγεσθε τῶν μυελῶν γῆς (*ibid.* § 32, i. 604, 605).

22 ...τὸν μὲν ὁμογάστριον ἀδελφόν, τὸν αἰσθήσεως ἔκγονον ὄντα—ἥκιστα γὰρ ὁμοπατρίους οἶδε—, πέντε ἐξάλλοις δωρεῖται στολαῖς (*De Migrat. Abrah.* § 37, i. 468).

26 Καὶ ἐπὶ τοῦ Ἰακὼβ ἀπιστοῦντος τοῖς λέγουσιν, ὅτι

Philo clearly had δὶς in his text; for he adds καὶ κατέβημεν εἰς Αἴγυπτον· "δὶς" οὖν φησιν, ἀλλ' ἐκεῖθεν ἐπανεσώθημεν. The omission is accidental.

xlv. 11. ἔτη γὰρ πέντε λιμός (*Leg. Allegor.* iii. § 63); LXX. ἔτι γὰρ πέντε ἔτη λιμός.

18. Παραλαβόντες (*De Mutat. Nomin.* § 32), so LXX. Codd. ADF; ἀναλαβόντες LXX. *Vat. Rom.*, Chrys.

πατέρα (*ibid.*); LXX. + ὑμῶν.

τῶν μυελῶν γῆς (*ibid.*); LXX. τὸν μυελὸν τῆς γῆς.

22. πέντε ἐξάλλοις...στολαῖς (*De Migrat. Abrah.* § 37). LXX. Cod. A πέντε ἀλλασσούσας στολάς: Cod. D[sil]E *Vat. Rom.* πέντε ἐξαλλασσούσας στολάς.

ζῇ Ἰωσὴφ καὶ ἄρχει πάσης γῆς Αἰγύπτου. Ἐξέστη γάρ, φησί, τῇ διανοίᾳ, οὐ γὰρ ἐπίστευσεν αὐτοῖς (*Quis rerum div. heres*, § 51, i. 509).

28 *Μέγα μοί ἐστιν, εἰ ἔτι ὁ υἱός μου Ἰωσὴφ ζῇ* (*De Migrat. Abrah.* § 5, i. 439).

Λέγει γοῦν οὐχ ὁ Ἰακὼβ τῷ Ἰωσὴφ μᾶλλον, ἢ ὁ ἱερὸς λόγος παντὶ τῷ τὸ μὲν σῶμα εὐεκτοῦντι, ἐν ἀφθόνοις δὲ ταῖς εἰς περιουσίαν ὕλαις ἐξεταζομένῳ καὶ πρὸς μηδεμιᾶς ἁλισκομένῳ· Ἔτι γάρ συ ζῇς; (*De Mutat. Nomin.* § 38, i. 611).

xlvi. 1 *Ταῦτα οὐκ ἐμός ἐστι μῦθος, ἀλλὰ χρησμὸς ἐν ταῖς ἱεραῖς ἀναγεγραμμένος στήλαις· Ἀπάρας γάρ, φησίν, Ἰσραὴλ αὐτὸς καὶ πάντα τὰ αὐτοῦ, ἦλθεν ἐπὶ τὸ φρέαρ τοῦ ὅρκου, καὶ ἔθυσε θυσίαν τῷ θεῷ τοῦ πατρὸς αὐτοῦ Ἰσαάκ* (*De Somn.* i. § 27, i. 646).

4 *Ἀλλαχόθι δέ φησι, Ἐγὼ καταβήσομαι μετὰ σοῦ εἰς Αἴγυπτον, καὶ ἀναβιβάσω σε εἰς τέλος* (*De Posterit. Caini*, § 9, i. 231).

27 (cf. Ex. i. 5) *Λέγεται γάρ, ὅτι ἦσαν αἱ πᾶσαι ψυχαὶ ἐξ Ἰακὼβ πέντε καὶ ἑβδομήκοντα* (*De Migrat. Abrah.* § 37, i. 467).

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26. *Ἐξέστη...τῇ διανοίᾳ* (*Quis rerum div. heres*, § 51), so LXX. *D*[sil], *Vat. Rom.*, Chrys. *ἐξέστη ἡ διάνοια* Codd. AF.

28. *ὁ υἱός μου Ἰωσὴφ* (*De Migrat. Abrah.* § 5), so LXX. Cod. A; *Ἰωσὴφ ὁ υἱός μου* Codd. *D*[sil] (D[vid]) F, *Vat. Rom.*

xlvi. 1. *ἦλθεν* (*De Somn.* i. § 27), so LXX. Codd. *D*[sil]F, *Vat. Rom.*; *ἦλθον* Cod. A.

ἔθυσε θυσίαν (*ibid.*), so LXX. Codd. *D*[sil]F, *Vat. Rom.*; *ἔθυσεν ἐκεῖ θυσίαν* Cod. A.

4. *ἀναβιβάσω* (*De Posterit. Cain.* 9); LXX. pr. *ἐγώ*.

27. *ἦσαν αἱ πᾶσαι κ.τ.λ.* The reference is to Ex. i. 5.

33 *Φησὶ γάρ· Ἂν ὁ βασιλεὺς—νοῦς, τῆς σωματικῆς χώρας—πυνθάνηται, τί τὸ ἔργον ὑμῶν, ἀποκρίνεσθε·*
34 *Ἄνδρες κτηνοτρόφοι ἐσμέν* (*De Agricult.* § 13, i. 309).

Παρ' ὃ καὶ ἀκολουθεῖ βδέλυγμα Αἰγυπτίων εἶναι πάντα προβάτων ποιμένα· τὸν γὰρ κυβερνήτην καὶ ὑφηγητὴν τῶν καλῶν ὀρθὸν λόγον βδελύττεται πᾶς φιλοπαθής (*De ss. Abelis et Caini,* § 12, i. 171).

xlvii. 3 *Ἅτε οὖν παρὰ πανσόφῳ πατρὶ παιδευθέντες οἱ τοῦδε υἱεῖς, κἂν εἰς τὸ Αἰγύπτιον φιλοπαθὲς σῶμα καταβῶσι, καὶ τῷ διασκεδαστῇ τῶν καλῶν ἐντύχωσι Φαραώ, ὃς βασιλεὺς εἶναι δοκεῖ τοῦ συγκριτικοῦ ζῴου, μηδὲν καταπλαγέντες τῆς ἀφθόνου παρασκευῆς ὁμολογοῦσιν ὅτι ποιμένες προβάτων εἰσίν, οὐ μόνον αὐτοί, ἀλλὰ καὶ οἱ πατέρες αὐτῶν* (*ibid.* § 11, i. 171).

Πυνθανομένου γοῦν τοῦ βασιλέως· Τί τὸ ἔργον ὑμῶν; ἀποκρινοῦνται· Ποιμένες ἐσμέν, καὶ οἱ πατέρες ἡμῶν (*De Agricult.* § 13, i. 309).

4 *...μετὰ παρρησίας αὐτῷ λεκτέον, ὅτι παροικεῖν, οὐ κατοικεῖν ἤλθομεν. Τῷ γὰρ ὄντι πᾶσα μὲν ψυχὴ σοφοῦ πατρίδα μὲν οὐρανόν, ξένην δὲ γῆν ἔλαχε, καὶ νομίζει τὸν μὲν σοφίας οἶκον ἴδιον, τὸν δὲ σώματος ὀθνεῖον, ᾧ καὶ παρεπιδημεῖν οἴεται* (*ibid.* § 14, i. 310).

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33. LXX. Cod. B *ἐὰν οὖν καλέσῃ ὑμᾶς Φαραὼ καὶ εἴπῃ ὑμῖν Τί τὸ ἔργον ὑμῶν ἐστίν; ἐρεῖτε Ἄνδρες κτηνοτρόφοι ἐσμὲν οἱ παῖδές σου ἐκ παιδὸς ἕως τοῦ νῦν, καὶ ἡμεῖς καὶ οἱ πατέρες ἡμῶν.* Codd. A*D* omit *ἐστίν*, as Philo.

34. LXX. Cod. B *βδέλυγμα γάρ ἐστιν Αἰγυπτίων* (*τοῖς Αἰγυπτίοις* Cod. A, Chrys., *Αἰγυπτίοις* Cod. *D*[sil], *Vat. Rom.*) *πᾶς ποιμὴν προβάτων.*

xlvii. 3. LXX. Cod. B *Vat. Rom.* *ποιμένες προβάτων οἱ παῖδές σου, καὶ ἡμεῖς καὶ οἱ πατέρες ἡμῶν* (+*ἐκ παιδιόθεν ἕως τοῦ νῦν* Cod. A).

9 *Εἰκότως δὲ καὶ ὁ ἀσκητὴς Ἰακὼβ τὴν ἐν σώματι παροικίαν ὀλοφύρεται λέγων· Αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου, ἃς παροικῶ, μικραὶ καὶ πονηραὶ γεγόνασιν· οὐκ ἐξίκοντο εἰς ἡμέρας τῶν πατέρων μου, ἃς παρῴκησαν* (*De Confus. Ling.* § 17, i. 417).

24 *Ὅλῃ δὲ Αἰγύπτῳ καὶ νόμους ἀναγράφει, ὅπως τιμῶσιν αὐτάς, καὶ φόρους καὶ δασμοὺς ὡς βασιλεῦσιν ἀνὰ πᾶν ἔτος κομίζωσι· τὸν γὰρ σῖτον ἀποπεμπτοῦν κελεύει* (*De Migrat. Abrah.* § 37, i. 468).

xlviii. 1 ff. *Τί δὲ παθὼν ὁ αὐτὸς οὗτος Ἰακώβ, τοῦ Ἰωσὴφ τοὺς δύο υἱοὺς προσαγαγόντος, τὸν πρεσβύτερον Μανασσῆν καὶ τὸν νεώτερον Ἐφραΐμ, ἐναλλάττει τὰς χεῖρας καὶ τὴν μὲν δεξιὰν ἐπιτίθησι τῷ νεωτέρῳ Ἐφραΐμ, τὴν δὲ εὐώνυμον τῷ πρεσβυτέρῳ Μανασσῇ, καὶ βαρὺ τὸ πρᾶγμα ἡγησαμένου τοῦ Ἰωσὴφ καὶ οἰηθέντος τὸν πατέρα ἄκοντα*
19 *σφαλῆναι περὶ τὴν τῶν χειρῶν ἐπίθεσιν, φησίν· Οὐ διήμαρτον, ἀλλ' οἶδα, τέκνον, οἶδα, καὶ οὗτος ἔσται εἰς λαόν, καὶ οὗτος ὑψωθήσεται, ἀλλ' ὁ ἀδελφὸς αὐτοῦ ὁ νεώτερος μείζων αὐτοῦ ἔσται ;* (*Leg. Allegor.* iii. § 30, i. 105).

5 *Οἱ δύο υἱοί σου, οἱ γενόμενοι ἐν Αἰγύπτῳ πρὸ τοῦ με ἐλθεῖν εἰς Αἴγυπτον, ἐμοί εἰσιν· Ἐφραῒμ καὶ Μανασσῆς*

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9. Philo (*De Confus. Ling.* § 17) condenses the LXX. Αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου ἃς παροικῶ ἑκατὸν τριάκοντα ἔτη· μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου· οὐκ ἀφίκοντο εἰς τὰς ἡμέρας τῶν ἐτῶν τῆς ζωῆς τῶν πατέρων μου ἃς ἡμέρας παρῴκησαν. Philo has ἐξίκοντο for ἀφίκοντο, and omits the number of the years.

xlviii. 5. οἱ γενόμενοι (*De Mutat. Nomin.* § 16) ; LXX. + σοι.

ἐν Αἰγύπτῳ (*ibid.*), so LXX. Codd. BD ; ἐν γῇ Αἰγύπτῳ Cod. A, *Vat. Rom.*

εἰς Αἴγυπτον (*ibid.*) ; LXX. Codd. BA εἰς Αἴγυπτον πρός σε ; Codd. *D*[sil] *Vat. Rom.* πρός σε εἰς Αἴγυπτον.

Μανασσῆς (*ibid.*) ; LXX. Μανασσῆ (Μαννασσῆ A).

ὡς Ῥουβὶν καὶ Συμεὼν ἔσονταί μοι (*De Mutat. Nomin.* § 16, i. 593).

15 Ὁ δὲ Ἰακώβ, καὶ τὸν λόγον ὑπερκύψας, ὑπ' αὐτοῦ
φησι τρέφεσθαι τοῦ θεοῦ, λέγει δὲ οὕτως· Ὁ θεός, ᾧ
εὐηρέστησαν οἱ πατέρες μου, Ἀβραὰμ καὶ Ἰσαάκ, ὁ θεὸς ὁ
16 τρέφων με ἐκ νεότητος ἕως τῆς ἡμέρας ταύτης, ὁ ἄγγελος
ὁ ῥυόμενός με ἐκ πάντων τῶν κακῶν, εὐλογήσαι τὰ παιδία
ταῦτα (*Leg. Allegor.* iii. § 62, i. 122; *Quod deus immut.*
§ 34, i. 296; *De Profug.* § 13, i. 556).

Μαρτυρεῖ δέ μου τῷ λόγῳ καὶ τὸ εἰρημένον ὑπὸ τοῦ τελειωθέντος ἐξ ἀσκήσεως, τόδε· Ὁ θεὸς ὁ τρέφων με ἐκ νεότητος, ὁ ἄγγελος ὁ ῥυόμενός με ἐκ πάντων κακῶν (*De Confus. Ling.* § 36, i. 432).

Τοιγάρτοι καὶ ὁ ἀσκητὴς εὐχόμενος τὸ αὐτὸν ἀποδηλώσει φάσκων· Ὁ θεός, ᾧ εὐηρέστησαν οἱ πατέρες μου, καὶ προστίθησιν· ἐνώπιον αὐτοῦ (*De Mutat. Nomin.* § 5, i. 584).

22 Διὸ καὶ ἐξαίρετον δίδωσι τῷ Ἰωσήφ, τὰ Σίκιμα, ὁ
Ἰακώβ, τὰ σωματικὰ καὶ αἰσθητικά, μετιόντι τὸν ἐν
τούτοις πόνον, τῷ δ' ἐξομολογουμένῳ Ἰούδᾳ, οὐχὶ δόσεις,
ἀλλὰ αἴνεσιν καὶ ὕμνους καὶ θεοπρεπεῖς ᾠδὰς πρὸς τῶν
ἀδελφῶν. Τὰ δὲ Σίκιμα ὁ Ἰακὼβ λαμβάνει, οὐ παρὰ

Ῥουβὶν (*De Mutat. Nomin.* § 16); LXX. Ῥουβὴν.

xlviii. 15. ἐνώπιον αὐτοῦ, expressly mentioned by Philo in *De Mutat. Nomin.* § 5, is omitted in *Leg. Allegor.* iii. § 62: LXX. Codd. B*D Vat. Rom.* ἐναντίον αὐτοῦ: Cod. A ἐνώπιον αὐτοῦ.

ὁ θεὸς ὁ τρέφ. (*Leg. Allegor.* iii. § 62), so LXX. Codd. AD, *Vat. Rom.*; ὁ κύριος Cod. B.

ἕως τῆς ἡμέρας (*ibid.*), as LXX.; but omitted in *De Conf. Ling.* § 36, *De Profug.* § 13.

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θεοῦ, ἀλλ' ἐν μαχαίρᾳ καὶ τόξοις, λόγοις τμητικοῖς καὶ ἀμυντηρίοις (*Leg. Allegor.* iii. § 8, i. 92).

xlix. 1 Τί δὲ Ἰσαάκ; Τί δὲ Ἰακώβ; *καὶ γὰρ οὗτοι διά τε πολλῶν ἄλλων καὶ μάλιστα διὰ τῶν εἰς τοὺς ἐγγόνους προσρήσεων ὁμολογοῦνται προφητεῦσαι· τὸ γάρ, Συλλέγητε ἵνα ἀναγγέλλω, τί ἀπαντήσει ὑμῖν ἐπ' ἐσχάτων τῶν ἡμερῶν, ἐνθουσιῶντος ἦν, ἡ γὰρ τῶν μελλόντων κατάληψις ἀνοίκειος ἀνθρώπῳ* (*Quis rerum div. heres*, § 52, i. 510).

15 ...*τοῦ δὲ ἐργαζομένου τὰ καλὰ* [*σύμβολον*] *ὁ* Ἰσσάχαρ, *ὑπέθηκε γὰρ τὸν ὦμον εἰς τὸ πονεῖν, καὶ ἐγένετο ἀνὴρ γεωργός* (*Leg. Allegor.* i. § 26, i. 59).

Ὡς *καὶ αὐτὸς ἑτέρωθι μέμνηται λέγων ἐπί τινος ἀθλητοῦ τοῦτον τὸν τρόπον·* Ὑπέθηκε *τὸν ὦμον εἰς τὸ πονεῖν, καὶ ἐγένετο ἀνὴρ γεωργός* (*De Migrat. Abrah.* § 39, i. 471).

Τοιοῦτον *ὄφιν εὔχεται ὁ* Ἰακὼβ *γενέσθαι τὸν* Δάν,
16 *καί φησιν οὕτως·* Δὰν *κρινεῖ τὸν ἑαυτοῦ λαόν, ὡσεὶ καὶ*
17 *μία φυλὴ* Ἰσραήλ, *καί·* Γενέσθω Δὰν *ὄφις ἐφ' ὁδοῦ,*
ἐγκαθήμενος ἐπὶ τρίβου, δάκνων πτέρναν ἵππου. Καὶ
18 *πεσεῖται ὁ ἱππεὺς εἰς τὰ ὀπίσω, τὴν σωτηρίαν περιμένων*

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xlix. 1. Συλλέγητε (*Quis rerum div. heres*, § 52); LXX. *συνάχθητε*. *ἀναγγέλλω* (*ibid.*), LXX. Codd. BAF; *ἀναγγείλω* *Vat. Rom.*, Chrys.; *ἀπαγγείλω* Cod. *D*.

15. Philo differs from the LXX. by omitting *αὐτοῦ* after *ὦμον*, and reading *ἐγένετο* for *ἐγένηθη*. H. and P. are mistaken in saying that Philo has *αὐτοῦ* in i. 471.

16. *τὸν ἑαυτοῦ λαόν* (*Leg. Allegor.* ii. § 24), so LXX. Codd. B*D*, Chrys.; *τὸν λαὸν αὐτοῦ* Codd. AF, *Vat. Rom.*

φυλὴ Ἰσραήλ (*ibid.*), LXX. *φυλὴ ἐν* Ἰσραήλ.

17. Γενέσθω (*ibid.* and *De Agricult.* § 21); LXX. *γενηθήτω*. *ὀπίσω* (*ibid.*), so LXX. Codd. BA, *Vat. Rom.*; *ὀπίσθια* Codd. *DF*.

κυρίου (*Leg. Allegor.* ii. § 24, i. 83; *De Agricult.* § 21, i. 314).

22 Οἷς ἀκολουθεῖ καὶ τὸν Ἰωσὴφ νέον τε καὶ νεώτατον ἀεὶ λέγεσθαι·......καὶ ὅταν εὔχηται ὁ πατὴρ αὐτῷ, φησίν· Υἱὸς ηὐξημένος νεώτατος, πρός με ἀνάστρεψον (*De Sobriet.* §§ 3, 13, i. 394, 402).

33 Ὅ τε ἀσκητὴς τὸν αὐτὸν τρόπον Ἰακὼβ προστίθεται τῷ βελτίονι, ὅτε ἐξέλιπε τὸ χεῖρον (*De ss. Abelis et Caini*, § 2, i. 164).

l. 3 Τὸν ἑβδομηκοστὸν καὶ ἅγιον λόγον, ὃν Αἴγυπτος, ἡ μισάρετος καὶ φιλοπαθὴς φύσις, πενθοῦσα εἰσάγεται· ἑβδομήκοντα γὰρ ἡμέρας καταριθμεῖται παρ' αὐτοῖς τὸ πένθος (*De Migrat. Abrah.* § 36, i. 468).

7, 8 Τούτου τοῦ δόγματος ὁ πολιτευόμενός ἐστι τρόπος, ὃν Ἰωσὴφ ὀνομάζειν ἔθος, ᾧ συναπέρχονται μέλλοντι τὸν πατέρα κηδεύειν πάντες οἱ παῖδες Φαραώ, καὶ οἱ πρεσβύτεροι τοῦ οἴκου αὐτοῦ, καὶ πάντες οἱ πρεσβύτεροι
8 τῆς Αἰγύπτου, καὶ πᾶσα ἡ πανοικία αὐτοῦ Ἰωσήφ, καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ πᾶσα ἡ οἰκία ἡ πατρικὴ αὐτοῦ (*ibid.* § 29, i. 461).

19 Τὸ ὁμολογεῖν, ὅτι τοῦ θεοῦ ἐστι (*ibid.* § 4, i. 439).

Τοῦ θεοῦ εἰμι (*ibid.* § 29, i. 461).

Ὁ παθὼν ἀκριβῶς ἔμαθεν, ὅτι τοῦ θεοῦ ἐστιν (*De Somn.* ii. § 15, i. 673; *De Josepho*, § 43, ii. 78).

24, 25 Τὰ γοῦν ὀστᾶ Ἰωσήφ, λέγω δὴ τὰ μόνα ὑπολειφθέντα

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22. LXX. υἱὸς ηὐξημένος μου ζηλωτός, υἱός μου νεώτατος· πρός με ἀνάστρεψον.

l. 7. τῆς Αἰγύπτου (*De Migrat. Abrah.* § 29), so LXX. Cod. A; LXX. Cod. B *Vat. Rom.* τῆς γῆς Αἰγύπτου: γῆς Αἰγύπτου Codd. *D* (F?).

8. ἡ πανοικία αὐτοῦ Ἰωσήφ (*ibid.*): om. αὐτοῦ LXX.

τῆς τοιαύτης ψυχῆς ἀδιάφθορα καὶ ἀξιομνημόνευτα εἴδη, περιποιεῖται ὁ ἱερὸς λόγος, ἄτοπον ἡγούμενος καθαρὰ μὴ καθαροῖς συνεζεῦχθαι. Τὰ δὲ ἀξιομνημόνευτα ταῦτα ἦν· τὸ πιστεῦσαι ὅτι ἐπισκέψεται ὁ θεὸς τὸ ὁρατικὸν γένος, καὶ οὐ παραδώσει μέχρι παντὸς αὐτὸ ἀμαθίᾳ, τυφλῇ δεσποίνῃ (*De Migrat. Abrah.* § 4, i. 439).

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25. ἐπισκέψεται ὁ θεὸς (*De Migrat. Abrah.* § 4). Philo's words possibly favour the reading of LXX. Codd. BA ἐπισκέψεται against ἐπισκέψηται Cod. *D*[sil], *Vat. Rom.*

EXODUS.

i. 5 Λέγεται γάρ, ὅτι ἦσαν αἱ πᾶσαι ψυχαὶ ἐξ Ἰακὼβ πέντε καὶ ἑβδομήκοντα (*De Migrat. Abrah.* § 37, i. 467).

8 Οὗτοί εἰσιν οἱ μηδὲ τὸν Ἰωσὴφ εἰδότες, τὸν ποικίλον τοῦ βίου τύφον...Ἀνέστη γάρ, φησί, βασιλεὺς ἕτερος ἐπ' Αἴγυπτον ὃς οὐδὲ τὸ πανύστατον καὶ νεώτατον αἰσθητὸν ἀγαθὸν ᾔδει τὸν Ἰωσήφ (*De Confus. Ling.* § 16, i. 415).

9 Ἰδοὺ γάρ, φησί, τὸ γένος τῶν υἱῶν Ἰσραὴλ μέγα πλῆθος (*De Migrat. Abr.* § 10, i. 444).

11 Κακωθέντες ὑπὸ τῶν ἐπιστατῶν, τῷ βασιλεῖ τῆς

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i. 5. πέντε καὶ ἑβδομήκοντα (*De Migrat. Abrah.* § 37): so LXX. and Acts vii. 15. But the Hebrew text gives the number as *seventy*. In Josephus *Ant. Jud.* ii. 4, two of the best MSS. favour the LXX., the rest support the Hebrew reading. Niese reads, ἦσαν δ' οἱ πάντες [πέντε καὶ] ἑβδομήκοντα. In favour of the Hebrew text is Ezech. Tragoed. 1 (*ap.* Euseb. *Praep. Evang.* ix. 28) Ἀφ' οὗ δ' Ἰακὼβ γῆν λιπὼν Χαναναίαν κατῆλθ' ἔχων Αἴγυπτον ἑπτάκις δέκα ψυχὰς σὺν αὐτῷ, cf. Jerome, *Quaestt. in Gen. Hebr.* Ex quo manifestum est omnes animas quae ingressae sunt Ægyptum de femoribus Jacob fuisse septuaginta; dum sexaginta sex postea ingressae sunt, et repererunt in Aegypto tres animas, Joseph scilicet cum duobus filiis ejus, septuagesimus autem ipse fuerit Jacob.

*χώρας τρεῖς πόλεις οἰκοδομοῦσι, *Πυθώ*, Ῥαμεσσή, Ὤν, ἥ ἐστιν Ἡλιουπόλις* (*De Posterit. Caini* § 16, i. 236).

Κατηνάγκασαν πλινθουργεῖν, καὶ πόλεις οἰκοδομεῖν ὀχυρὰς τῷ βασιλεύειν δοκοῦντι νῷ (*De Confus. Ling.* § 20, i. 418).

Ὠκοδόμησαν πόλεις ὀχυρὰς τῷ Φαραώ, τήν τε Πείθω, τὸν λόγον ᾧ τὸ πείθειν ἀνάκειται, καὶ Ῥαμεσήν, τὴν αἴσθησιν...καὶ τὴν Ὤν, τὸν νοῦν...ἣν Ἡλίου πόλιν ὠνόμασαν (*De Somn.* i. § 14, i. 632).

15 *Ταύτας μοι δοκεῖ τὰς ἀρετὰς Μωϋσῆς αἰνιξάμενος μαίας Ἑβραίων ὠνόμασε, Σεπφώραν τε καὶ Φουάν· ἡ μὲν γὰρ ὀρνίθιον, Φούα δὲ ἐρυθρὸν ἑρμηνεύεται* (*Quis rer. div. heres* § 26, i. 491).

19 *Ἔτεκον γὰρ υἱόν, οὐχ ὡς γυναῖκες Αἰγύπτιαι κατὰ τὴν τοῦ σώματος ἀκμήν, ἀλλ' ὡς αἱ Ἑβραῖαι ψυχαί...Καὶ ἔτεκον μαιευτικῆς τέχνης οὐ προσδεηθεῖσα· τίκτομεν γὰρ καὶ πρὶν εἰσελθεῖν τινας ἐπινοίας καὶ ἐπιστήμας ἀνθρώπων πρὸς ἡμᾶς* (*De Migrat. Abr.* § 25, i. 458).

Ἢ ἀγνοεῖς ὅτι οὐ δέονται πρὸς τὸν τόκον μαιῶν Ἑβραῖαι; Τίκτουσι δέ, ὥς φησι Μωυσῆς, πρὶν εἰσελθεῖν τὰς μαίας (*De Profug.* § 30, i. 571).

20 *Τὰς μαίας εὖ ποιεῖ ὁ θεός, ὅτι τῶν προστάξεων τοῦ*

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11. Ῥαμεσήν (*De Somn.* i. § 14); Ῥαμεσσή (*De Posterit. Caini*, § 16), as LXX. Codd. BA, *Vat. Rom.*; Ῥαμεσή Cod. F.

Πύθω. But, as Mangey says in his note, "Scribendum Πείθω." For Philo derives the name from τὸ πείθειν: Αὗται δὲ τροπικώτερον, νοῦν, αἴσθησιν, λόγον, τὰ περὶ ἡμᾶς ὄντα δηλοῦσιν· ἡ μὲν γὰρ Πύθω, ὁ λόγος ἐστίν· ὅτι περὶ τοῦτον τὸ πείθειν, ἔχει δὲ ἑρμηνείαν, στόμα ἐκθλίβον. LXX. Cod. B *Vat. Rom.* Πείθω : Πίθωμ Codd. AF (-ωθ).

19. LXX. οὐχ ὡς γυναῖκες Αἰγύπτου.

(17, 18) σκεδαστοῦ Φαραὼ ἠλόγουν, τὰ ἄρρενα τῆς ψυχῆς ζωογονοῦσαι (*Leg. Allegor.* iii. 87, i. 135).

21 Παρ' ὃ καὶ αἱ μαῖαι, ἐπειδὴ ἐφοβοῦντο τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας. αἱ γὰρ ζητητικαὶ τῶν ἀφανῶν θεοῦ μυστηρίων, ὅπερ ἐστὶ ζωογονεῖν τὰ ἄρσενα, οἰκοδομοῦσι τὰ ἀρετῆς πράγματα, οἷς καὶ ἐνοικεῖν προῄρηνται (*Leg. Allegor.* iii. § 1, i. 88).

Ἐπειδὰν γάρ, φησίν, ἐφοβοῦντο αἱ μαῖαι τὸν θεόν, ἐποίησαν ἑαυταῖς οἰκίας (*De Migrat. Abr.* § 38, i. 470).

ii. 1 f. Ἦν γάρ τις, φησίν, ἐκ τῆς φυλῆς Λευὶ *Ἀμράμ,* ὃς ἔλαβε τῶν θυγατέρων τῶν Λευί, καὶ ἔσχηκεν αὐτήν, καὶ ἐν γαστρὶ ἔλαβε, καὶ ἔτεκεν ἄρρεν. Ἰδόντες δὲ αὐτὸ ἀστεῖον ὄν, ἐσκέπασαν αὐτὸ μῆνας τρεῖς (*De Congr. Erud. grat.* § 24, i. 538).

2 Ὁ μὲν γὰρ ἀστεῖος ἀπὸ γενέσεως ἀρχῆς φυτευθεὶς καὶ προσαγορευθεὶς τρόπος, ὄνομα Μωϋσῆς, ὁ τὸν κόσμον ὡς ἄστυ καὶ πατρίδα οἰκήσας, ἅτε κοσμοπολίτης γενόμενος

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21. ἐπειδὴ (*Leg. Allegor.* iii. § 1), so LXX. Codd. B*AF; ἐπειδὰν (*De Migrat. Abrah.* § 38); ἐπεὶ δὲ LXX. Cod. $B^{a?\,b?}$, *Vat. Rom.*

ἐποίησαν ἑαυταῖς: Philo as LXX. Codd. BF, *Vat. Rom.*; Cod. A ἑαυτοῖς.

ii. 1. Λευὶ (*De Congr. Erud. grat.* § 24), so LXX. Codd. AF, *Vat. Rom.*; Λευεί LXX. Cod. B. Philo probably added, after Λευί, the name Ἀμράμ, which does not appear in the LXX. or in the Hebr. On the reading of some MSS. Ἀβραάμ, Mangey says, "Deest in nonnullis Codicibus et in Textu Sacro...Reponendum vero Ἀμράμ."

τῶν Λευί: om. τῶν LXX.: Philo's reading is found in Codd. 19, 118 (64 marg.), acc. to H. and P.

2. καὶ ἔσχηκεν αὐτήν, LXX. Codd. AF καὶ ἔσχεν αὐτὴν; om. Cod. B, *Vat. Rom.*

ἀστεῖον ὄν (*ibid.*). Omit ὄν LXX. generally; but insert ὄν some cursives (H. and P.).

3 *ἐνδεθείς ποτε τῷ ἐπαληλιμμένῳ ὡς ἐν ἀσφάλτῳ πίσσῃ σώματι, καὶ δοκοῦντι τὰς πάντων ὑποκειμένων ἐν αἰσθήσει φαντασίας, ἀσφαλῶς ἐνδέχεσθαί τε καὶ κεχωρηκέναι,*
6 *κατακλαίει μὲν τὴν ἔνδεσιν, ἀσωμάτου φύσεως πιεσθεὶς ἔρωτι· κατακλαίει δὲ καὶ τὸν πλάνητα καὶ τετυφωμένον τῶν πολλῶν ἄθλιον νοῦν* (*De Confus. Ling.* § 22, i. 420).

4 *Ἀδελφὴ δὲ τοῦ ἐκτεθέντος βρέφους, ἔτι παρθένος, ὑπὸ φιλοικείου πάθους μικρὸν ἄποθεν ἐκαραδόκει τὸ ἀποβησόμενον* (*De Vita Mosis* i. § 4, ii. 82).

10 *Εἶτα δίδωσιν ὄνομα, θεμένη* Μωσῆν *ἐτύμως διὰ τὸ ἐκ τοῦ ὕδατος αὐτὸν ἀνελέσθαι· τὸ γὰρ ὕδωρ μῶς ὀνομάζουσιν* Αἰγύπτιοι (*ibid.*).

11, 12 Μαρτυρεῖ Μωϋσῆς *ὁ πατάξας τὸν* Αἰγύπτιον, *καὶ κρύψας ἐν τῇ ἄμμῳ...*Κατανοήσας *γὰρ τὸν πόνον τοῦ τὸν θεὸν ὁρῶντος, ὃν ἐπιτίθησιν αὐτῷ ὁ βασιλεὺς τῆς* Αἰγύπτου, *ἡ τῶν παθῶν ἡγεμονὶς κακία, ὁρᾷ τὸν* Αἰγύπτιον *ἄνθρωπον, τὸ ἀνθρωπεῖον καὶ ἐπίκαιρον πάθος, τύπτον καὶ αἰκιζόμενον τὸν ὁρῶντα.* Περιβλεψάμενος *δὲ τὴν ὅλην ψυχὴν ὧδε κἀκεῖσε, καὶ μηδένα ἰδὼν ἑστῶτα, ὅτι μὴ τὸν ὄντα θεόν, τὰ δὲ ἄλλα κλονούμενα καὶ σαλευόμενα, πατάξας καὶ συλλογισάμενος τὴν φιλήδονον, κρύπτει ἐν τῷ σποράδι καὶ πεφορημένῳ νῷ, ὃς συμφυίας καὶ γνώσεως τῆς πρὸς τὸ καλὸν ἐστέρηται* (*Leg. Allegor.* iii. § 12, i. 94).

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3. *ἀσφάλτῳ πίσσῃ* (*De Confus. Ling.* § 22), so LXX. Cod. B[a? b?]: *ἀσφαλτωπίσσῃ* is found in 5 cursives (H. and P.); *ἀσφάλτῳ καὶ πίσσῃ* in 2 others, as well as in "Compl. Copt. Slav. Mosq. Georg." (H. and P.); *ἀσφαλτοπίσσῃ* Cod. B*, *Vat. Rom.*

6. *κατακλαίει* (*ibid.*), LXX. *κλαῖον*.

12. *κρύπτει ἐν τῷ σποράδι κ.τ.λ.* (*Leg. Allegor.* iii. § 12); *κατέχωσεν ἄμμῳ* (*De Profug.* § 26); LXX. *ἔκρυψεν αὐτὸν ἐν τῇ ἄμμῳ.*

12 Πατάξας γὰρ αὐτὸν οὐσίᾳ σποράδι κατέχωσεν, ἄμμῳ (*De Profug.* § 26, i. 567).

15 Φαραώ, ζητῶν ἀνελεῖν Μωσῆν, τὸ προφητικὸν γένος, οὐδέποτε εὑρήσει (*ibid.*).

Ἀνεχώρησε γάρ, φησί, Μωϋσῆς ἀπὸ προσώπου Φαραώ, καὶ κατῴκησεν ἐν γῇ Μαδιάμ, τῇ κρίσει τῆς φύσεως πραγμάτων, καὶ ἐκάθισεν ἐπὶ τοῦ φρέατος, ἐκδεχόμενος τί ὁ θεὸς ἀνομβρήσει πότιμον τῇ διψώσῃ καὶ ποθούσῃ ψυχῇ τὸ ἀγαθόν (*Leg. Allegor.* iii. § 4, i. 89).

16 ff. Τῷ ἱερεῖ, φησὶν οὖν, τῆς κρίσεως καὶ τῆς δίκης εἰσὶν ἑπτὰ θυγατέρες, συμβολικῶς αἱ τοῦ ἀλόγου δυνάμεις, γονή τε καὶ φωνή, καὶ πέντε αἰσθήσεις, ποιμαίνουσαι τὰ πρόβατα τοῦ πατρός....Παραγενόμεναι δὲ ἐπὶ τὰ οἰκεῖα ἑκάστη, χρώματα μὲν καὶ σχήματα ὅρασις, φωνὰς δὲ ἀκοή, ἀτμοὺς δὲ ὄσφρησις, χυλοὺς δὲ γεῦσις, καὶ αἱ ἄλλαι πρὸς τὰ ἁρμόττοντα ἑαυταῖς, ἀντλοῦσι τρόπον τινὰ τὰ ἐκτὸς αἰσθητά, ἕως ἂν πληρώσωσι τὰς τῆς ψυχῆς δεξαμενάς, ἐξ ὧν *ποτίζουσι* τὰ πρόβατα τοῦ

17 πατρός....Παραγενόμενοι δὲ οἱ φθόνου καὶ βασκανίας ἑταῖροι, πονηρᾶς ἀγέλης ἡγεμόνες, ἐλαύνουσιν αὐτάς·... μέχρις ἀναστὰς ὁ τέως ἠρεμεῖν τρόπος δοκῶν φιλάρετος

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15. κατῴκησεν ἐν γῇ Μαδιάμ (*Leg. Allegor.* iii. § 4), so LXX. Codd. AF; ᾤκησεν ἐν γῇ Μαδιάμ Cod. B, *Vat. Rom.*

16. *ποτίζουσι* (*De Mutat. Nomin.* § 19). Mangey's text has πίνουσι. His note is, "Scribe ποτίζουσι, tum ex sensu, tum Textu Biblico."

τὰ πρόβατα τοῦ πατρός 2° (*ibid.*); LXX. Codd. BA$^{a?}$ *Vat. Rom.* τοῦ πατρὸς αὐτῶν Ἰοθόρ; Codd. A*F τοῦ πατρὸς αὐτῶν. But it is clear that Philo had the reading τοῦ πατρὸς αὐτῶν Ἰοθόρ, because, when paraphrasing ver. 18, he uses the words οὐκέτι πρὸς Ἰοθόρ ἀλλὰ πρὸς Ῥαγουὴλ ἀφικνοῦνται.

καὶ ἐπιθειάσας, ὄνομα Μωσῆς, ὑπερασπίσει καὶ ῥύσεται
αὐτὰ τῶν κατεχόντων, ποτίμοις λόγοις θρέψας τὴν τοῦ
πατρὸς ποίμνην. Ἐκφυγοῦσαι δέ,...οὐκέτι πρὸς Ἰοθόρ,
18 ἀλλὰ πρὸς Ῥαγουὴλ ἀφικνοῦνται (*De Mutat. Nomin.*
§ 19, i. 595).

Ἑρμηνεύεται γὰρ Ῥαγουὴλ ποιμασία θεοῦ...ἡ γὰρ
προσηγορία τῆς Μαδιὰμ μεταληφθεῖσα ἐκ κρίσεως ὀνομά-
ζεται (*ibid.* §§ 17, 18, i. 594).

Πεύσεται οὖν εἰκότως ὁ ποιμένι βασιλεῖ χρώμενος τῷ
θείῳ λόγῳ νοῦς, τῶν ἑπτὰ θυγατέρων, Διὰ τί συντείνασαι
19 μετὰ πολλοῦ τάχους τήμερον ἀφίχθε;...Φήσουσιν οὖν,
ὅτι...ὁ ῥυσάμενος αὐτὰς ἄνθρωπος ἀπὸ τῶν τῆς ἀγρίας
ἀγέλης ποιμένων—Αἰγύπτιον δὲ καλοῦσι Μωϋσῆν...Οὗ
χάριν ἀμφότερα τιθέασι, διὰ μὲν τοῦ ἄνθρωπος τὰ
μόνῳ λόγῳ θεωρητὰ μηνύουσαι, διὰ δὲ τοῦ Αἰγύπτιος
παριστᾶσαι τὰ αἰσθητά. Ταῦτ' ἀκούσας καὶ πάλιν
20 πεύσεται, Ποῦ ἐστιν ὁ ἄνθρωπος; ἐν τίνι μέρει
τῶν καθ' ὑμᾶς οἰκεῖον τὸ λογικὸν εἶδος; ἵνα τί
αὐτὸν ῥᾳδίως οὕτω καταλελοίπατε, ἀλλ' οὐχ, ἅπαξ
ἐντυχοῦσαι, περιέσχετε κτῆμα κάλλιστον καὶ λυσιτελέ-
στατον ἑαυταῖς; Ἀλλ', εἰ μὴ πρότερον, νῦν αὐτὸν
καλέσατε, ὅπως ἂν φάγῃ καὶ τραφῇ ταῖς ὑμετέραις
βελτιώσεσι καὶ πρὸς αὐτὸν οἰκειώσεσι. Τάχα γὰρ καὶ
οἰκήσει παρ' ἡμῖν, καὶ τὸ πτηνὸν καὶ τὸ θεοφόρητον
21 καὶ προφητικὸν γένος, ὄνομα Σεπφώραν, ἄξεται (*ibid.*
§ 20, i. 596).

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20. Ποῦ ἐστιν ὁ ἄνθρωπος; (*De Mutat. Nomin.* § 20), LXX. καὶ ποῦ ἐστιν; Philo's ὁ ἄνθρωπος is added in Codd. 72, 128 (H. and P.).

οὕτω (*ibid.*); οὕτως LXX. Codd. B[ab]AF; om. Cod. B, *Vat. Rom.*

Μωϋσεῖ δὲ ὁ ἄνθρωπος παρ' ᾧ κατῴκησε τὴν θυγατέρα Σεπφώραν ἐκδίδοται (*De Posterit. Caini*, § 22, i. 239).

22 Μωϋσῆς δέ, Γειώρας, φησίν, εἰμὶ ἐν γῇ ἀλλοτρίᾳ (*De Confus. Ling.* § 17, i. 417).

23 Μετὰ γὰρ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς τῆς Αἰγύπτου. εἶτ' εὐθὺς ἀποθανούσης κακίας, στενάζει ὁ ὁρῶν τὸν θεὸν καὶ τὴν ἑαυτοῦ τροπήν, κατεστέναξαν γὰρ οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν σωματικῶν καὶ Αἰγυπτιακῶν ἔργων (*Leg. Allegor.* iii. § 75, i. 129).

Μετὰ γὰρ τὰς ἡμέρας τὰς πολλὰς ἐκείνας ἐτελεύτησεν ὁ βασιλεὺς Αἰγύπτου, καὶ κατεστέναξαν οἱ υἱοὶ Ἰσραήλ (*Quod det. pot. insid.* § 25, i. 209).

Λέγεται γὰρ ὑγιῶς, ὅτι κατεστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων (*De Confus. Ling.* § 20, i. 418).

Λέγεται γάρ, ὅτι ἐστέναξαν οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων (*De Migrat. Abr.* § 3, i. 438).

Ἀνέβη ἡ βοὴ αὐτῶν πρὸς τὸν θεόν (*Leg. Allegor.* iii. § 76, i. 130).

Ὅταν ἐπὶ τοῖς Αἰγυπτίοις ἔργοις καὶ πάθεσι στενάζοντες ἀψευδῶς καὶ ἀπλάστως ἐκβοῶσι· τότε γὰρ

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21. *Μωϋσεῖ*. Mangey's text has Μωϋσῆς. His note is, "Ex contextu scribendum Μωϋσεῖ."

22. Γειώρας (*De Confus. Ling.* § 17), LXX. πάροικος. Philo's argument in the previous sentence turns upon the distinction between παροικεῖν and κατοικεῖν: πρὸς τὸ δεῖξαι ὅτι παροικεῖ μὲν ὁ σοφὸς ὡς ἐν ξένῃ σώματι αἰσθητῷ, κατοικεῖ δ' ὡς ἐν πατρίδι, νοηταῖς ἀρεταῖς. He was therefore familiar with the reading πάροικος.

23. κατεστέναξαν (*Leg. Allegor.* iii. § 75: *Quod det. pot. insid.* § 25: *De Confus. Ling.* § 20); so LXX.

The reading ἐστέναξαν (*De Migrat. Abr.* § 3, cf. *Quod det. pot. insid.* § 25) is found also in quotations by Theodoret, i. 1182, 1523.

ἀναβαίνειν, φησὶ Μωϋσῆς, *τοὺς λόγους αὐτῶν πρὸς τὸν θεόν* (*Quod det. potior. insid.* § 25, i. 209).

iii. 1 *Λέγεται γὰρ ὅτι* Μωσῆς *ἦν ποιμαίνων τὰ πρόβατα* Ἰοθὸρ *τοῦ ἱερέως* Μαδιάμ (*De Agricult.* § 10, i. 307).

Ἦγε *γὰρ τὰ πρόβατα ὑπὸ τὴν ἔρημον* (*De ss. Abelis et Caini*, § 12, i. 171).

2 Καὶ *ἐκβοᾷ φάσκων, ὅτι ὁ βάτος καίεται καὶ οὐ κατακαίεται* (*De Profug.* § 29, i. 570).

4 Τοῦτον *τὸν τρόπον ἐπὶ τῆς βάτου* Μωϋσῆς *ἀνακαλεῖται·* Ὡς *γὰρ εἶδε, φησίν, ὅτι προσάγει ἰδεῖν, ἐκάλεσεν αὐτὸν ὁ θεὸς ἐκ τῆς βάτου, λέγων·* Μωϋσῆ, Μωϋσῆ! *ὁ δὲ εἶπε·* Τί *ἐστιν;* (*De Somn.* i. § 34, i. 650).

5 Ἐπικουφίζεται *ἐλέῳ καὶ προμηθείᾳ τοῦ πάντων σωτῆρος θεοῦ, ὃς ἔχρησεν ἐκ τῶν ἀδύτων,* Μὴ *ἐγγίσῃς ὧδε...ὁ γὰρ τόπος ἐν ᾧ σὺ ἕστηκας, φησίν, ἅγιός ἐστι* (*De Profug.* § 29, i. 570).

6 Μωσῆς *ἀπέστρεψε τὸ πρόσωπον, εὐλαβεῖτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ* (*ibid.* § 25, i. 566).

9 Ἰδοὺ *κραυγὴ τῶν υἱῶν* Ἰσραὴλ *ἥκει πρός με* (*Leg. Allegor.* iii. § 76, i. 130).

12 Ἔσομαι *μετά σου* (*De Profug.* § 25, i. 566).

14 Ἐπεὶ *καὶ ὁ θεὸς μόνος ἐν τῷ εἶναι ὑφέστηκεν, οὗ χάριν ἀναγκαίως ἐρεῖ περὶ αὐτοῦ·* Ἐγώ *εἰμι ὁ ὤν· ὡς τῶν μετ' αὐτὸν οὐκ ὄντων κατὰ τὸ εἶναι, δόξῃ δὲ μόνον ὑφεστάναι νομιζομένων* (*Quod det. pot. insid.* § 44, i. 222).

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iii. 1. Ἦγε (*De ss. Abelis et Caini*, § 12), so LXX. Codd. AF; *ἤγαγεν* Cod. B, *Vat. Rom.* (*ἤγαγε*).

4. *ὁ θεὸς ἐκ τῆς βάτου* (*De Somn.* i. § 34), LXX. *ὁ κύριος ἐκ τοῦ βάτου.* The Hebr. has אלהים; but no other LXX. authority except Philo gives *ὁ θεός*.

5. *ἅγιος* (*De Profug.* § 29), LXX. *γῆ ἁγία.*

Μαρτυρεῖ δὲ καὶ τὸ θεσπισθὲν λόγιον τῷ πυνθανομένῳ, εἰ ἔστι ὄνομα αὐτῷ, ὅτι Ἐγώ εἰμι ὁ ὤν· ἵνα ὧν ἀδύνατον ἀνθρώπῳ καταλαβεῖν μὴ ὄντων περὶ θεόν, ἐπιγνῷ τὴν ὕπαρξιν (*De Somn.* i. § 40, i. 655).

15 Τοῦτο γάρ μου, φησίν, ὄνομά ἐστιν αἰώνιον, θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαάκ, καὶ θεὸς Ἰακώβ (*De Abrah.* § 10, ii. 8).

Ὁ δὲ οὐκ ἀγνοῶν ἐπὶ τοῖς λεγομένοις ἀπιστήσοντας τούς τε ὁμοφύλους καὶ τοὺς ἄλλους ἅπαντας· Ἐὰν οὖν, φησί, πυνθάνωνται, τί τὸ ὄνομα τοῦ πέμψαντος, μηδὲ αὐτὸς εἰπεῖν ἔχω, ἆρ' οὐ δόξω διαπατᾷν; Ὁ δέ, Τὸ μὲν πρῶτον λέγε, φησίν, αὐτοῖς, Ἐγώ εἰμι ὁ ὤν· ἵνα μαθόντες διαφορὰν ὄντος τε καὶ μὴ ὄντος προσαναδιδαχθῶσιν, ὡς οὐδὲν ὄνομα ἐπ' ἐμοῦ τὸ παράπαν κυριολογεῖται, ᾧ μόνον πρόσεστι τὸ εἶναι. Ἐὰν δ' ἀσθενέστεροι τὰς φύσεις ὄντες ἐπιζητῶσι πρόσρησιν, δήλωσον αὐτοῖς, μὴ μόνον τοῦθ' ὅτι θεός εἰμι, ἀλλ' ὅτι καὶ τριῶν τῶν ἐπωνύμων ἀνδρῶν ἀρετῆς, θεὸς Ἀβραάμ, καὶ θεὸς Ἰσαάκ, καὶ θεὸς Ἰακώβ· ὧν ὁ μὲν τῆς διδακτῆς, ὁ δὲ τῆς φυσικῆς, ὁ δὲ τῆς ἀσκητικῆς σοφίας κανών ἐστιν (*De Vita Mosis*, i. § 14, ii. 93).

iv. 1 Ἐὰν οὖν μὴ πιστεύσωσί μοι, μηδὲ εἰσακούσωσι τῆς
φωνῆς μου—ἐροῦσι γάρ, Οὐκ ὦπταί σοι ὁ θεός—τί ἐρῶ
2 πρὸς αὐτούς; καὶ εἶπε κύριος Μωσεῖ· Τί τοῦτ' ἔστι τὸ
3 ἐν τῇ χειρί σου; Ὁ δὲ εἶπε· Ῥάβδος. Καὶ εἶπε· Ῥίψον
αὐτὴν ἐπὶ τὴν γῆν. Καὶ ἔρριψεν αὐτὴν ἐπὶ τὴν γῆν, καὶ

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15. Τοῦτό μου...ὄνομά ἐστιν αἰώνιον (*De Abrah.* § 10), LXX. τοῦτό μού ἐστιν ὄνομα αἰώνιον.

iv. 1. Ἐὰν οὖν (*Leg. Allegor.* ii. § 22), so LXX. Cod. AF; om. οὖν Cod. B, *Vat. Rom.*

ὁ θεὸς (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; κύριος ὁ θεὸς Cod. A.

2. καὶ εἶπε...Μωσεῖ (*ibid.*), LXX. εἶπεν δὲ αὐτῷ.

4 ἐγένετο ὄφις, καὶ ἔφυγε Μωϋσῆς ἀπ᾽ αὐτοῦ. Καὶ εἶπε
Κύριος Μωσεῖ· Ἔκτεινον τὴν χεῖρά σου, καὶ ἐπιλαβοῦ
τῆς κέρκου. Ἐκτείνας οὖν τὴν χεῖρα ἐπελάβετο τῆς
5 κέρκου, καὶ ἐγένετο ῥάβδος ἐν τῇ χειρί. Καὶ εἶπεν αὐτῷ·
Ἵνα πιστεύσωσί σοι (*Leg. Allegor.* ii. § 22, i. 82).

3 Ἀποχωρήσας δὲ ἀπὸ τοῦ ζῴου καὶ διὰ δέος ἤδη πρὸς φυγὴν ὁρμῶν μετακαλεῖται, καὶ θεοῦ προστάξαντος ἅμα τε θάρσος ἐμποιήσαντος ἐπιδράττεται τῆς οὐρᾶς (*De Vita Mosis*, i. § 14, ii. 93).

10 Ἀλλὰ γὰρ οὐ τὰ εἰκότα καὶ πιθανὰ Μωϋσῆς ἀσπάζεται, τὴν δὲ ἀληθείαν ἀκραιφνῆ μεταδιώκει· καὶ ὅταν γε μόνος ἰδίᾳ τῷ θεῷ προσέρχηται, μετὰ παρρησίας φησί, μὴ εἶναι εὔλογος—ἴσον τῷ· μὴ τῶν εὐλόγων καὶ πιθανῶν ἐφίεσθαι—πεπονθέναι δὲ τοῦτο πρὸ τῆς χθὲς ἢ τρίτης, ἀφ᾽ οὗ τὸν θεὸν ἄρξασθαι διαλέγεσθαι, ὡς θεράποντι, αὐτῷ (*De ss. Abelis et Caini*, § 4, i. 166).

...φάσκων τὸ μὴ εἶναι εὔλογος, ἴσον τῷ μήτε πεφυκέναι πρὸς τὴν τῶν *λόγων* καὶ πιθανῶν εἰκαστικὴν ῥητορείαν (*Quod det. pot. insid.* § 12, i. 199).

Ἐπιστομίζουσι γὰρ ὡς αἱ σφοδραὶ λῦπαι καὶ ὑπερβάλλουσαι χαραί· διὸ καὶ Μωϋσῆς ἰσχνόφωνος καὶ

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4. Ἐκτείνας οὖν (*ibid.*), so LXX. Cod. BA, *Vat. Rom.*; καὶ ἐκτείνας LXX. Cod. F.

κέρκου (*ibid.*), τῆς οὐρᾶς *De Vita Mosis*, i. § 14. Mr H. St J. Thackeray calls attention to the use of οὐρά, and not κερκός, in Ezek. Tragoed. χεῖρα δ᾽ ἐκτείνας λαβὲ οὐράν. Possibly οὐρᾶς was found in an early rendering.

5. Philo inserts Καὶ εἶπεν αὐτῷ, as also LXX. Codd. "83, 128, Ald. Aug. Slav. Ostrog." (H. and P.).

λόγων (*Quod det. pot. insid.* § 12). "Omnino scribe εὐλόγων" (Mangey).

βραδύγλωσσος ὁμολογεῖ γενέσθαι, ἀφ' οὗ ἤρξατο ὁ θεὸς αὐτῷ διαλέγεσθαι (*Quis rerum div. heres*, § 1, i. 473).

Πιστεύων δ' ὅμως παρῃτεῖτο τὴν χειροτονίαν, ἰσχνόφωνον, καὶ βραδύγλωσσον, οὐκ εὔλογον αὐτὸν εἶναι φάσκων· καὶ μάλιστα ἀφ' οὗ λέγοντος ἤκουε θεοῦ (*De Vita Mosis*, § ii. 93).

12 *Ἐγὼ ἀνοίξω τὸ στόμα σου, καὶ συμβιβάσω σε ἃ μέλλεις λαλήσειν* (*Quis rerum div. heres*, § 6, i. 476).

Δηλώσει δ' ὁ τῷ πανσόφῳ Μωσεῖ δοθεὶς χρησμός, ἐν ᾧ περιέχεται ταῦτα·

14 *Οὐκ ἰδοὺ Ἀαρὼν ὁ ἀδελφός σου, ὁ Λευίτης; ἐπίσταμαι, ὅτι λαλήσει αὐτός σοι. καὶ ἰδοὺ αὐτὸς ἐξελεύσεται εἰς συνάντησίν σοι, καὶ ἰδών σε χαρήσεται ἐν ἑαυτῷ* (*Quod det. pot. insid.* § 34, i. 215; cf. § 37, i. 217).

Ἰδὼν γάρ σε, φησί, χαρήσεται ἐν αὐτῷ (*De Mutat. Nomin.* § 31, i. 603).

Οὐκ ἰδού, φησίν, Ἀαρὼν ὁ ἀδελφός σου...ἐπίσταμαι

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10. οὐκ εὔλογος, Philo expressly; and so LXX. Cod. F, and, acc. to H. and P., Cod. X (=Coislin.), and 18 cursives (H. and P.). Codd. BA, *Vat. Rom.* οὐχ ἱκανός εἰμι πρὸ τῆς ἐχθὲς (χθὲς *Vat. Rom.*) οὐδὲ πρὸ τῆς τρίτης ἡμέρας ἀφ' οὗ ἤρξω λαλεῖν τῷ θεράποντί σου. Philo's reading, εὔλογος, is also found in Ezek. Tragoed., l. 113, οὐκ εὔλογος πέφυκα. Mr H. St J. Thackeray points out that "the use of εὔλογος (usu.='plausible') for 'a man of words' [איש דברים] is unparalleled." This is probably an instance where Philo has preserved an early, or original, rendering, the strangeness of which led to the substitution of the variants ἱκανὸς and εὔλαλος.

12. ἃ μέλλεις (*Quis rerum div. heres*, § 6), so LXX. Codd. AF and many cursives. Cod. B, *Vat. Rom.* ὃ μέλλεις.

λαλήσειν (*ibid.*); LXX. λαλῆσαι.

14. Λευίτης (*Quod det. pot. insid.* § 34), as LXX. Codd. AF, *Vat. Rom.*; Cod. B Λευείτης.

ὅτι λαλήσει...Λαλήσει, φησίν, αὐτός σοι...ἰδοὺ αὐτὸς
ἐξελεύσεται εἰς συνάντησίν σου...καὶ ἰδών σε χαρήσεται
15 *ἐν αὐτῷ....Καὶ ἐρεῖς πρὸς αὐτὸν καὶ δώσεις τὰ ῥήματά*
16 *μου εἰς τὸ στόμα αὐτοῦ...καὶ αὐτός σοι προσλαλήσει*
πρὸς τὸν λαὸν καὶ αὐτὸς ἔσται σου στόμα· σὺ δὲ αὐτῷ
ἔσῃ τὰ πρὸς τὸν θεόν (*De Migrat. Abrah.* §§ 14, 15, i. 448).
22 *Παρ' ὃ καὶ τὸν Ἰσραὴλ νεώτερον ὄντα χρόνῳ πρωτόγο-*
νον υἱὸν ἀξιώματι καλεῖ (*De Posterit. Caini*, § 17, i. 237).
v. 2 *Τίς ἐστιν οὗ ὑπακούσομαι ;...οὐκ οἶδα τὸν κύριον* (*De*
Ebriet. § 6, i. 360).

Οὐκ οἶδα τὸν κύριον, καὶ τὸν Ἰσραὴλ οὐκ ἐξαποστέλλω (*ibid.* § 19, i. 368).

Οὐκ οἶδα τὸν κύριον (*De Somn.* ii. § 27, i. 683).

Ἤδη γοῦν τινες ἐπετόλμησαν τὸν ἀληθῶς θεὸν φάναι μὴ εἰδέναι (*De Posterit. Caini*, § 33, i. 247).

[Hujus sententiae ac pravae mentis rex etiam Aegypti fuit, qui praesumpsit dicere: "Nescio Dominum" (*Quaestt. et Sol. in Gen.*, *Sermo* iv. § 87, A. ii. 312).]

22 *Κύριε, διὰ τί ἐκάκωσας τὸν λαὸν τοῦτον; Καί, Ἵνα*

ὅτι λαλήσει αὐτός σοι (*Quod det. pot. insid.* § 34: *De Migrat. Abr.* § 14); LXX. *ὅτι λαλῶν λαλήσει αὐτός σοι.* Philo avoids the Hebraism.

εἰς συνάντησίν σου (*De Migrat. Abrah.* § 14); *σοι*, as LXX., *Quod det. pot. insid.* § 34.

16. *αὐτός σοι προσλαλήσει* (*ibid.*), so LXX. Codd. B?A; *αὐτός σοι λαλήσει* Codd. B*, *Vat. Rom.*

22. *πρωτόγονον υἱόν* (*De Posterit. Caini*, § 17), LXX. *Υἱὸς πρωτότοκός μου Ἰσραήλ.*

v. 2. Philo's *οὗ ὑπακούσομαι* (*De Ebriet.* § 6) gives the sense of the LXX. *οὗ εἰσακούσομαι τῆς φωνῆς αὐτοῦ*, which is closer to the Hebrew.

22. *Κύριε, διὰ τί* (*Quis rerum div. heres*, § 5), so LXX. Codd. AF; *δέομαι, κύριε, τί* Cod. B, *Vat. Rom.*

22, 23 *τί ἀπέσταλκάς με; Καί, Ἀφ' οὗ πεπόρευμαι λαλῆσαι πρὸς Φαραὼ ἐπὶ τῷ σῷ ὀνόματι, ἐκάκωσε τὸν λαόν, καὶ οὐκ ἐρρύσω τὸν λαόν σου* (*Quis rerum div. heres*, § 5, i. 476).

vi. 3 *Δηλοῖ δὲ καὶ λόγιον ἐκ προσώπου θεσπισθὲν τοῦ τῶν ὅλων ἡγεμόνος περὶ τοῦ μηδενὶ δεδηλῶσθαι ὄνομά τι αὐτοῦ κύριον·* Τὸ *ὄνομά μου οὐκ ἐδήλωσα αὐτοῖς.* Τοῦ *γὰρ ὑπερβατοῦ μετατεθέντος, ἑξῆς ἂν τοιοῦτος εἴη λόγος·* Ὄ*νομά μου τὸ κύριον οὐκ ἐδήλωσα αὐτοῖς, ἀλλὰ τὸ ἐν καταχρήσει* (*De Mutat. Nomin.* § 2, i. 580).

12 Ἔ*πειθ' ἑξῆς διαβεβαιούμενος, ὅτι οὐ μόνον οὐκ εὔλογος, ἀλλὰ καὶ παντελῶς ἄλογος* (*Quod det. pot. insid.* § 12, i. 199).

23 Ἔ*λαβε δὲ* Ἀ*αρὼν τὴν* Ἐ*λιζαβέτ, θυγατέρα* Ἀ*μιναδάμ,*

πεπόρευμαι λαλῆσαι πρὸς Φ. (*ibid.*); LXX. *πεπόρευμαι* (*εἰσπεπόρευμαι* Cod. F) *πρὸς Φ. λαλῆσαι.*

ἐρρύσω (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; *ἐρύσω* Codd. AF.

vi. 3. LXX. Codd. BAF, *Vat. Rom.* *καὶ τὸ ὄνομά μου κύριος οὐκ ἐδήλωσα αὐτοῖς.* Philo does not apparently read *κύριος* in his quotation. He distinguishes in his comment between the *ὄνομα τὸ κύριον* and the *ὄνομα τὸ ἐν καταχρήσει*, i.e. the proper name and its metaphorical sense. Most probably the word *κύριος* dropped out of the text of the quotation by accident. In ΟΝΟΜΑΜΟΥΚΡΣΟΥΚΕΔΗΛΩΣΑ, the ΚΡΣ, for *κύριος*, was very liable to fall out between the two ΟΥ syllables.

Philo could hardly have opposed the *ὄνομα τὸ κύριον* to the *ὄνομα τὸ ἐν καταχρήσει*, if he had not read *κύριος* in the text.

23. Ἐ*λιζαβέτ* (*De Posterit. Caini*, § 22), so Cod. Coislin. (H. and P.); LXX. Cod. B Ἐ*λεισάβεθ*: Codd. A[1]F Ἐ*λισαβέτ*: *Vat. Rom.* Procop. Gaz. Ἐ*λισαβέθ.*

Ἀ*μιναδάμ* (*ibid.*), so LXX. Codd. A, Coislin. (H. and P.): Cod. B, Procop. Gaz. Ἀ*μειναδάβ*: Cod. F, *Vat. Rom.* Ἀ*μιναδάβ.*

ἀδελφὴν Ναασσὼν ἑαυτῷ γυναῖκα (*De Posterit. Caini*, § 22, i. 239).

26 Τό, Οὗτός ἐστιν Ἀαρὼν καὶ Μωϋσῆς, οἷς εἶπεν ὁ θεὸς ἐξαγαγεῖν τοὺς υἱοὺς Ἰσραὴλ ἐξ Αἰγύπτου· Καὶ τό,
27 Οὗτοί εἰσιν οἱ διαλεγόμενοι Φαραὼ βασιλεῖ· ταῦτα μὴ νομίζωμεν εἰρῆσθαι παρέργως, ἢ τὰς δείξεις μὴ πλέον τι τῶν ὀνομάτων παρεμφαίνειν· ἐπειδὴ γὰρ Μωσῆς μέν ἐστι νοῦς ὁ καθαρώτατος, Ἀαρὼν δὲ λόγος αὐτοῦ (*De Mutat. Nomin.* § 37, i. 610).

29 Ἐλάλησε κύριος πρὸς Μωϋσῆν λέγων· Ἐγὼ κύριος, λάλησον Φαραὼ βασιλεῖ Αἰγύπτου, ὅσα ἐγὼ λαλῶ πρός σε (*ibid.* § 3, i. 581).

vii. 1 Δίδωμι γάρ σε, φησί, θεὸν Φαραώ (*De ss. Abelis et Caini* § 3, i. 165). Ὡσανεὶ γὰρ θεός ἐστι τοῦ ἀλόγου ὁ νοῦς, παρ' ὃ καὶ Μωϋσῆν οὐκ ὤκνησεν εἰπεῖν θεὸν τοῦ Φαραώ (*Leg. Allegor.* i. 13, i. 51).

Λέγεται δὲ ἐν ἱεραῖς βίβλοις· Δίδωμί σε θεὸν Φαραώ, τοῦ διδομένου πάσχοντος οὐ δρῶντος (*Quod detur pot. insid.* § 44, i. 222).

Δίδωμι γάρ σε, φησί, θεὸν Φαραώ, καὶ Ἀαρὼν ὁ

ἑαυτῷ (*ibid.*), LXX. αὐτῷ.

26. οἷς (*De Mutat. Nomin.* § 37); Philo omits the Hebraism of αὐτοῖς after the relative. LXX. οἷς εἶπεν αὐτοῖς ὁ θεὸς Codd. BF, *Vat. Rom.*; οἷς εἶπεν ὁ θεὸς αὐτοῖς Cod. A.

ἐξ Αἰγύπτου (*ibid.*), so LXX. Codd. AF and many cursives: ἐκ γῆς Αἰγύπτου LXX. Cod. B, *Vat. Rom.*

27. Φαραὼ βασιλεῖ (*ibid.*), so LXX. Codd. F, Coislin. (H. and P.), most cursives, Cat. Niceph., Procop. Gaz. *Comm. in Ex.*: πρὸς Φαραὼ βασίλεα Codd. BA, *Vat. Rom.*

29. Φαραὼ βασιλεῖ (*ibid.* § 3). LXX. πρὸς Φαραὼ βασιλέα.

vii. 1. For θεὸς Φαραώ cf. *De Mutat. Nomin.* § 22, i. 597, *De Somn.* ii. 28, i. 684. For προφήτης cf. *Quod det. pot. insid.* § 12, i. 199.

ἀδελφός σου ἔσται σου προφήτης (*De Migrat. Abrah.* § 15, i. 449).

Ἰδοὺ δίδωμί σε θεὸν Φαραώ (*De Mutat. Nomin.* § 3, i. 581).

11, 12 *Ἢ οὐχ ὁρᾷς τοὺς ἐπαοιδοὺς καὶ φαρμακευτάς;... καὶ γὰρ τὰς βακτηρίας εἰς δρακόντων μεταστοιχειοῦσι φύσεις....ἡ ῥάβδος Ἀαρὼν κατέπιε τὰς ἐκείνων ῥάβδους, ὡς δηλοῖ τὸ λόγιον* (*De Migrat. Abrah.* § 15, i. 449).

15 *Ἰδοὺ γάρ, φησίν, ὁ τῆς Αἰγύπτου βασιλεὺς ἐπὶ τὸ ὕδωρ ἀφικνεῖται. Σὺ δὲ στήσῃ συναντῶν αὐτῷ ἐπὶ τὸ χεῖλος τοῦ ποταμοῦ* (*De Confus. Ling.* § 9, i. 409).

Ἰδοὺ αὐτὸς ἐκπορεύεται ἐπὶ τὸ ὕδωρ, καὶ στήσῃ συναντῶν αὐτῷ, παρὰ τὸ χεῖλος τοῦ ποταμοῦ (*De Somn.* ii. § 42, i. 695, § 45, i. 698).

17 *Αἴδεται δὲ τὰ τοιαῦτα, Τὰ τάδε λέγει κύριος* (*De Mutat. Nomin.* § 3, i. 581).

Ἰδοὺ δίδωμι (*De Mutat. Nomin.* § 3); LXX. *Ἰδοὺ δέδωκά.* The Perfect is the literal rendering of the Hebr. It is noticeable that Philo in all the *four* quotations has *δίδωμι.* Perhaps he preserves a 'primitive' rendering.

12. *ἡ ῥάβδος Ἀαρών* (*De Migrat. Abrah.* § 15); LXX. *ἡ ῥάβδος ἡ Ἀαρών.*

15. *ἐκπορεύεται* (*De Somn.* ii. § 42), as LXX.; *ἀφικνεῖται De Confus. Ling.* § 9.

Σὺ δὲ στήσῃ (*De Confus. Ling.* § 9), *καὶ στήσῃ* (*De Somn.* ii. § 42), LXX. Codd. AF *καὶ στήσῃ*; Cod. B, *Vat. Rom. καὶ ἔσῃ.*

The reading *στήσῃ* gives the Hebrew ונצבת. Philo lays stress upon the word *στήσῃ* in *De Confus. Ling.* § 9: *ἔπειτα δὲ ἑστώς, τὸ παραδοξότατον, ὑπαντᾷ. Στήσῃ γὰρ ὑπαντιάζων. καὶ τὸ μὲν ὑπαντᾷν ἐν κινήσει, κατὰ δ' ἠρεμίαν τὸ ἵστασθαι θεωρεῖται.*

ἐπὶ τὸ χεῖλος (*ibid.*), so LXX.; one cursive MS. (32 H. and P.) has *παρὰ τὸ χεῖλος*, as *De Somn.*

17 f. Ὁ δὲ ψεκτὸς αὐτὸς ἄρα ἦν ὁ Αἰγύπτιος ποταμός,
ἀνάγωγός τις καὶ ἀμαθής, ὡς ἔπος εἰπεῖν, ἄψυχος λόγος,
οὗ χάριν καὶ εἰς αἷμα μεταβάλλει, τρέφειν οὐ δυνά-
21 μενος. ὁ γὰρ ἀπαιδευσίας λόγος οὐ πότιμος...Λέγεται
δέ, ὅτι καὶ ἐν αὐτῷ πάντες ἰχθύες ἐφθάρησαν, οἳ συμβολι-
κῶς εἰσι τὰ νοήματα (*De Somn.* ii. § 39, i. 693).
23 Ἐπιστραφεὶς γάρ, φησί, Φαραὼ εἰσῆλθεν εἰς τὸν
οἶκον αὐτοῦ, καὶ οὐκ ἐπέστησε τὸν νοῦν οὐδ᾽ ἐπὶ τούτῳ
(*De Profug.* § 23, i. 564).
viii. 1 Καθάπερ μαρτυροῦσιν οἱ χρησμοί, ἐν οἷς εἴρηται·
Ἐξαπόστειλον τὸν λαόν, ἵνα με θεραπεύῃ (*De Confus.
Ling.* § 20, i. 419).
9 [5] Τάξαι πρός με, πότε εὔξομαι περὶ σοῦ καὶ τῶν θερα-
10 πόντων σου, ἀφανίσαι τοὺς βατράχους...[ὁ δὲ] ὑπερτίθεται
λέγων, Εἰς αὔριον (*De ss. Abelis et Caini*, § 19, i. 176).
17 [13] Κατὰ τὸ προσταχθὲν τῇ βακτηρίᾳ τὸ ἔδαφος παίσαν-
τος φορὰ σκνιπῶν ἐχύθη (*De Vita Mosis*, i. § 19, ii. 97).
19 [15] Ἐγκαταπίνονται γὰρ καὶ ἀφανίζονται πάντες οἱ
σοφιστικοὶ λόγοι τῇ τῆς φύσεως ἐντέχνῳ ποικιλίᾳ, ὡς
ὁμολογεῖν, ὅτι δάκτυλος θεοῦ...Διόπερ οὐκέτι δύνανται
οἱ φαρμακευταὶ στῆναι ἐναντίον Μωσεῖ, πίπτουσι δ᾽
ὡς ἐν ἀγῶνι ῥώμῃ, τοῦ ἀντιπάλου νικηθέντες καρτερᾷ
(*De Migrat. Abr.* § 16, i. 449).

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23. τὸν νοῦν (*De Profug.* § 23); + αὐτοῦ LXX.

viii. 1. τὸν λαόν (*De Confus. Ling.* § 20); + μου LXX.

θεραπεύῃ (*ibid.*); LXX. λατρεύσωσιν.

9. καὶ τῶν θεραπόντων (*De ss. Abelis et Caini*, § 19); LXX. καὶ περὶ τῶν θεραπόντων.

17. σκνιπῶν (*De Vita Mosis*, i. § 19): LXX. Codd. BA σκνῖφες: Cod. F σνίκες. The form σκνῖπες is found in seven cursives (H. and P.), Cat. Niceph., and in Ezek. Tragoed. l. 135 καὶ σκνῖπας ἐμβαλῶ χθονί.

26 [22] Μωσῆς δὲ τὰ βδελύγματα Αἰγύπτου θύσειν τῷ θεῷ φησί (*De ss. Abelis et Caini*, § 12, i. 171).

Ἵνα καὶ τὸ ἑτέρωθι λεχθὲν συνᾴδῃ, Τὰ βδελύγματα Αἰγύπτου θύσωμεν κυρίῳ τῷ θεῷ (*De Profug.* § 3, i. 548).

ix. 29 Καὶ Μωϋσῆς δέ, ὁ προφητικὸς λόγος, φησίν, Ὅταν ἐξέλθω τὴν πόλιν, τὴν ψυχήν—πόλις γάρ ἐστι καὶ αὕτη τοῦ ζῴου, νόμους διδοῦσα καὶ ἔθη—, ἐκπετάσω τὰς χεῖρας (*Leg. Allegor.* iii. § 14, i. 95).

Λέγει δὲ καὶ ἑτέρωθι, ὅτι ἐπειδὰν ἐξέλθω τὴν πόλιν, ἐκπετάσω τὰς χεῖρας πρὸς τὸν κύριον, καὶ αἱ φωναὶ παύσονται (*De Ebriet.* § 25, i. 372).

Καὶ Μωϋσῆς πρὸς αὐτόν· Ὅταν ἐξέλθω τὴν πόλιν, ἐκπετάσω τὰς χεῖρας πρὸς κύριον, καὶ αἱ φωναὶ παύσονται, καὶ ἡ χάλαζα, καὶ ὁ ὑετὸς οὐκ ἔσται, ἵνα γνῷς, ὅτι κυρίου ἡ γῆ, οἱονεὶ πᾶσα ἡ σωματικὴ καὶ γεώδης σύστα-
30 σις. Καὶ σύ, ὁ ἀγαλματοφορούμενος νοῦς, καὶ οἱ θεράποντές σου, οἱ κατὰ μέρος δορυφοροῦντες λογισμοί. Ἐπίσταμαι γὰρ ὅτι οὐδέπω πεφόβησθε τὸν κύριον—ἴσον

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26. Αἰγύπτου, so Philo in both passages; LXX. τῶν Αἰγυπτίων.

θύσωμεν (*De Profug.* § 3), so LXX. Cod. A: θύσομεν Codd. BF, *Vat. Rom.*

κυρίῳ τῷ θεῷ (*ibid.*); LXX. + ἡμῶν. Philo in *De ss. Abelis et Caini* paraphrases with τῷ θεῷ.

ix. 29. Ὅταν (*Leg. Allegor.* iii. § 14: *De Mutat. Nomin.* § 3), ἐπειδὰν (*De Ebriet.* § 25): LXX. Cod. B, *Vat. Rom.* ὡς ἂν ἐξέλθω τὴν πόλιν, ἐκπετάσω τὰς χεῖράς μου, καὶ αἱ φωναὶ παύσονται.

Cod. A inserts, after τὰς χεῖράς μου, πρὸς τὸν θεὸν εἰς τὸν οὐρανόν.

Philo, with πρὸς τὸν κύριον and πρὸς κύριον, follows the Hebr. text אל־יהוה.

In all three passages he has τὰς χεῖρας for τὰς χεῖράς μου.

τῷ· οὐ τὸν λεγόμενον ἄλλως, ἀλλὰ τὸν ὄντως ὄντα δεσπότην (*De Mutat. Nomin.* § 3, i. 581).

x. 21 Ἕως οὖν ἔτι σοὶ τὸ ἱερὸν φέγγος ὁ θεὸς ἀκτινοβολεῖ, σπούδασον ἐν ἡμέρᾳ τὸ ῥύσιον ἀποδοῦναι τῷ κυρίῳ· δύντος γάρ, ὡς πᾶσα Αἴγυπτος, ψηλαφητὸν ἕξεις σκότος τὸν αἰῶνα (*De Somn.* i. § 18, i. 638).

23 Τοῖς γὰρ υἱοῖς Ἰσραὴλ φῶς ἦν ἐν πᾶσιν οἷς κατεγίνοντο, φησὶν ἐν Ἐξόδῳ (*ibid.* i. § 19, i. 638).

xi. 5 Ἐάν τε μὴν ἴδῃς τὰ γνήσια ἔγγονα καὶ πρωτότοκα Αἰγύπτου φθειρόμενα, τὸ ἐπιθυμεῖν, τὸ ἥδεσθαι, τὸ λυπεῖσθαι, τὸ φοβεῖσθαι, τὸ ἀδικεῖν, τὸ εὐφραίνειν, τὸ ἀκολασταίνειν, καὶ ὅσα τούτων ἀδελφὰ καὶ συγγενῆ, καταπλαγεὶς ἡσύχαζε, τὸ φοβερὸν τοῦ θεοῦ κράτος ὑπο-
7 πτήξας. Οὐ γὰρ γρύξει, φασί, κύων τῇ γλώσσῃ, οὐδ' ἀπ' ἀνθρώπου ἕως κτήνους (*ibid.* ii. § 40, i. 694).

xii. 1 See *Lib. de Septenario*, §§ 18, 19, ii. 292.

2 [Mensis hic vobis principium mensium; primus est in mensibus anni (*Quaestt. et Solut. in Ex.*, *Serm.* i. 1, A. ii. 443).

Alio itaque loco dicit: Hic mensis vobis principium est mensium, primus est in mensibus anni (*Quaestt. et Solut. in Gen.*, *Serm.* ii. 45, A. ii. 123).]

3 Λέγεται γάρ, Τῇ δεκάτῃ τοῦ μηνὸς *τούτου* λαβέτωσαν ἕκαστος πρόβατον κατ' οἰκίαν (*De Congr. Erud. grat.* § 19, i. 534).

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xi. 7. τῇ γλώσσῃ (*De Somn.* ii. § 40); + αὐτοῦ LXX.

οὐδὲ ἀπὸ ἀνθρώπου ἕως κτήνους (*ibid.*); so LXX. Codd. B[abmg]A, *Vat. Rom.* (om. οὐδὲ Cod. A, *Vat. Rom.*). Cod. B* omits clause.

xii. 3. *τούτου*. Mangey's text has τοῦ δεκάτου. His note is, "Scribe τούτου. Neque enim Pascha mense decimo sed primo celebratum."

[Quid est, quod secundum domos familiarum jubet sumi ovem? (*Quaestt. et Sol. in Ex., Serm.* i. 3, ii. 448).]

4 Διείρηται γάρ· Ἐὰν ὀλίγοι ὦσιν οἱ ἐν τῇ οἰκίᾳ, ὥστε μὴ ἱκανοὺς εἶναι εἰς τὸ πρόβατον, τὸν πλησίον γείτονα προσλαβεῖν κατ' ἀριθμὸν ψυχῶν (*Quis rerum div. heres*, § 40, i. 500).

[Quare, si pauci fuerint in domo, jubet vicinos assumere secundum numerum animarum? (*Quaestt. et Sol. in Ex., Serm.* i. 5, A. ii. 450).]

Καὶ γὰρ διάβασίν γε μελετῶσαν ἀπὸ τῶν παθῶν καὶ τὸ πάσχα θύουσαν, δεῖ τὴν προκοπήν, τὸ πρόβατον, λαμβάνειν μὴ ἀμέτρως· Ἕκαστος γάρ, φησί, τὸ ἀρκοῦν αὐτῷ συναριθμήσεται εἰς πρόβατον (*Leg. Allegor.* iii. § 57, i. 119).

5 [Cur perfectum, masculum, anniculum jubet accipi ovem? (*Quaestt. et Sol. in Ex., Sermo* i. 7, ii. 452).

6 Quare ex decima (die mensis) jubet servari quartae decimae (diei) ovem sacrificandam? (*ibid.* 2, ii. 446).

Cur praecipit usque ad quartam decimam (mensis diem) conservare sacrificium? et immolabit, ait, (illud) omnis multitudo (*ibid.* i. 9, 10, A. ii. 457).

Ecclesiam vero (*s.* Congregationem) nunc dicens multitudinem, apposite usurpavit nomenclaturam...Quoniam conveniente secundum unanimam concordiam,

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4. ὀλίγοι (*Quis rerum div. heres*, § 40); LXX. ὀλιγοστοί.

ἱκανοὺς εἶναι (*ibid.*): so LXX. Codd. A, Coislin. and over 30 cursives (H. and P.); εἶναι ἱκανοὺς Cod. B, *Vat. Rom.*

εἰς τὸ πρόβατον (*ibid.*); LXX. om. τό.

προσλαβεῖν κ.τ.λ. (*ibid.*); LXX. συλλήμψεται μεθ' ἑαυτοῦ τὸν γείτονα τὸν πλησίον αὐτοῦ.

Philo's quotation is not exact; and the words κατὰ ἀριθμὸν ψυχῶν, in the LXX., begin the next clause.

conversa multitudine in gratiarum actionem pro transmigratione, non amplius multitudinem, aut gentem, aut populum appellavit, sed ecclesiam. Contigit ergo eis non tantum congregari ac convenire corpore, verum etiam mente, tanquam una indole unoque animo sacrificaturi....
7 Quare jussum dat de sanguine apponi super limina et super postes singularum domorum?...unde jure divini sacrificii ex sanguine offerendo super postes singulorum dignos eos efficit....Littera haec declarat. Ad mentem vero, tripartita quum sit anima nostra, superliminari simile comperitur cor, et domui cupiditas, et utrique posti verbum (sive oratio et ratio) (*Quaestt. et Sol. in Ex.*, *Serm.* i. 10–12, A. ii. 456, 457).]

8 *Διείρηται καὶ ἐπὶ πικρίδων τὰ ἄζυμα ἐσθίειν* (*De Congr. Erud. grat.* § 28, i. 542).

[Assatam offerre carnem jubet Transitus (sc. Paschalis) hostiae...Azymum cum amarula* ait una cum dicto sacrificio offerre. Azymus multae accelerationis festinationisque (signum) est; amarula vero acerbae vitae afflictionibus plenae, quam sustinuerunt in servitute. Haec ad litteram. Ad mentem vero illud notandum. ...Amarula vero declaratio est spiritualis emigrationis, qua quis a cupiditatibus in apathiam et ex improbitate in virtutem transmigrat...Cum amarulis comedamus azymum qui poenitentiam desideramus (*Quaestt. et Sol. in Ex.*, *Sermo* i. 15, A. ii. 458, 459).

9 Quid est, "Non comedatis crudum"? Quid est, quod

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* Amarula, Lat. Vulg. *lactuca agresti*, aliis Graeca voce *picride*, aliis *amarigine*, nonnullis *amaritudine* (Auch.).

caput cum pedibus et intestinis in Pascha offerendum erat? (*Quaestt. et Sol. in Ex.*, *Sermo* i. §§ 15—17, A. ii. 460, 461).]

11 *Διὸ καὶ ἐπὶ τῆς διαβάσεως αὐτῶν, ὃ καλεῖται πάσχα, προστάττει τὰς ὀσφύας περιεζῶσθαι, ἤτοι συνέσταλθαι τὰς ἐπιθυμίας* (*Leg. Allegor.* iii. § 52, i. 117).

Καὶ γὰρ τὸ πάσχα τοῖς ἐκ παθῶν εἰς ἄσκησιν ἀρετῆς διαβᾶσι προστέτακται ποιεῖσθαι, τὰς ὀσφῦς περιεζωσμένους, ἑτοίμως πρὸς ὑπηρεσίαν ἔχοντας· καὶ τὸν σάρκινον ὄγκον, τὰ ὑποδήματα *λέγω*, *περιειληφότας ἀκλινῶς καὶ παγίως ἑστῶσι τοῖς πόσι, καὶ τὴν παιδείαν διὰ χειρὸς ἔχοντας ῥάβδον, πρὸς τὴν τῶν ἐν τῷ βίῳ πραγμάτων πάντων ἄπταιστον κατόρθωσιν, καὶ τὸ τελευταῖον μετὰ σπουδῆς ἐντραφῆναι· διάβασις γὰρ ἐπὶ θεὸν τοῦ γεννητοῦ καὶ φθαρτοῦ τὸ πάσχα εἴρηται* (*De ss. Abelis et Caini*, § 17, i. 174).

Φησὶ γὰρ μετὰ σπουδῆς δεῖν θύειν τὸ πάσχα, τὸ δ' ἔστιν ἑρμηνευθὲν διάβασις (*De Migrat. Abrah.* § 5, i. 440).

[Quid autem sit Phasec, quod explicatur Transitus (*Quaestt. et Solut. in Ex.*, *Sermo* i. § 4, A. ii. 449).]

Cf. Theodoret *Quaestt.* xxiv. *in Exod.* *τὸ δὲ πάσχα ὁ μὲν Φίλων ἑρμήνευσε διαβατήρια.*

[Comedere autem jubet, habentes zonas et calcea-
12 menta et baculos...."Et in omnibus," ait, "diis Aegypti-
17 orum faciam vindictam ego dominus."...Quid est, "Educam
virtutem vestram (h. e. exercitum) de Aegypto"?...

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11. *λέγω*. This conjecture of Markland's is mentioned by Mangey (i. 724), who himself reads λόγῳ. In support of λέγω he quotes *ταῖς ἀψύχοις δόξαις, λέγω δὲ βατράχοις, πιεσθείς* (*De ss. Abelis et Caini*, § 19, i. 176).

22 Quid est, "Nemo autem exeat ostium domus suae usque
23 mane"?...Transcendet dominus ostium vestrum...Dicit, quod "non sinet disperdentem ingredi in domos vestras ad percutiendum"...Optime itaque dicit: "non sinet percussorem ingredi domum vestram ad laedendum" (*Quaestt. et Sol. in Ex., Sermo* i. §§ 19—23, A. ii. 462—466).]

Διὸ καὶ Μωσῆς φησίν, ὅτι οὐκ ἐάσει τὸν ὀλοθρεύοντα εἰσελθεῖν εἰς τὰς οἰκίας ὑμῶν πατάξαι (*Leg. Allegor.* ii. § 9, i. 72).

38 *Λέγεται γάρ, ὅτι Καὶ ἐπίμικτος πολὺς συνανέβη αὐτοῖς, καὶ πρόβατα καὶ βόες, καὶ κτήνη πολλὰ σφόδρα. Ὁ δὲ ἐπίμικτος οὗτος ἦν τὰ κτηνώδη καὶ ἄλογα τῆς ψυχῆς, εἰ δεῖ τἀληθὲς εἰπεῖν, δόγματα* (*De Migrat. Abrah.* § 27, i. 459).

39 *Ἔπεψαν γὰρ τὸ σταῖς αὐτῶν ὃ ἐξήνεγκαν ἀπ' Αἰγύπτου, ἐγκρυφίας ἀζύμους* (*De ss. Abelis et Caini*, § 16, i. 174).

xiii. 1, 2 *Καὶ ἐν ἑτέροις· Εἶπε κύριος πρὸς Μωϋσῆν λέγων· Ἁγίασόν μοι πᾶν πρωτότοκον, πρωτογενές, διανοῖγον μήτραν, ἐν υἱοῖς Ἰσραήλ, ἀπὸ ἀνθρώπου ἕως κτήνους· ἐμοί ἐστιν* (*Quis rerum div. heres*, § 24, i. 489).

11 *Ἔστι δὲ τοιόνδε· Καὶ ἔσται, φησίν, ὡς ἂν εἰσαγάγῃ σε ὁ θεὸς εἰς τὴν γῆν τῶν Χαναναίων ὃν τρόπον ὤμοσε τοῖς*

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23. *οὐκ ἐάσει* (*Leg. Allegor.* ii. § 9); LXX. *οὐκ ἀφήσει.*

39. LXX. *τὸ σταῖς* (om. *αὐτῶν*)...*ἐξ Αἰγύπτου.* The pronoun is not in the Hebrew. The interchange of *ἐξ* and *ἀπὸ* is frequent.

xiii. 2. *διανοῖγον μήτραν* (*Quis rerum div. heres*, § 24): LXX. Codd. BF, *Vat. Rom.* *διανοῖγον πᾶσαν μήτραν*; Cod. A *καὶ διανοῖγ. πᾶσ. μήτρ.* *ἐν υἱοῖς* (*ibid.*), LXX. *ἐν τοῖς υἱοῖς.*

11. *ὁ θεὸς* (*De ss. Abelis et Caini*, § 27); LXX. Codd. BAF, *Vat. Rom.* *κύριος ὁ θεός σου.* Hebrew יהוה. Philo possibly here reproduces a

11—13 *πατράσι σου, καὶ δώσω σοι αὐτήν, καὶ ἀφελεῖς πᾶν διανοῖγον μήτραν ἐκ τῶν βουκολίων ἐν τοῖς κτήνεσιν ὅσα ἂν γένηταί σοι, τὰ ἀρσενικά, τῷ κυρίῳ. Πᾶν διανοῖγον μήτραν ὄνου, ἀλλάξεις προβάτῳ· ἐὰν δὲ μὴ ἀλλάξῃς, λυτρώσῃ αὐτό* (*De ss. Abelis et Caini*, § 27, i. 180).

12 *Πᾶν διανοῖγον μήτραν τὰ ἀρσενικὰ τῷ κυρίῳ. Ἀλλὰ καὶ παντός, φησί, διανοίγοντος μήτραν ἐκ τῶν βουκολίων ἐν τοῖς κτήνεσιν ὅσα ἂν γένηταί σοι, τὰ ἀρσενικὰ τῷ κυρίῳ* (*ibid.* §§ 31, 32, i. 183).

13 *Πᾶν διανοῖγον μήτραν ὄνου ἀλλάξεις προβάτῳ· ἴσον τῷ, πάντα πόνον ἀντικαταλλάττου προκοπῆς. Πόνου μὲν γὰρ ὄνος· τλητικὸν γὰρ τὸ ζῷον· προκοπῆς δὲ πρόβατον, ὡς καὶ αὐτὸ δηλοῖ τοὔνομα...ἐὰν δέ, φησί, μὴ ἀλλάξῃς, λυτρώσῃ αὐτό* (*ibid.* § 34, i. 185).

19 *Εἴ γε καὶ Μωϋσῆς ὁ ἱεροφάντης ἀξιέραστον καὶ ἀξιομνημόνευτον οὖσαν αὐτοῦ τὴν μετανοίαν ἐκ φθορᾶς ἀνασώζει, διὰ συμβόλου τῶν ὀστέων, ἃ κατορωρύχθαι μέχρι τοῦ παντὸς οὐκ ᾤετο δεῖν ἐν Αἰγύπτῳ* (*De Somn.* ii. § 16, i. 673).

'primitive' Greek rendering, of which the LXX. is a correction made to approximate to the Hebrew.

δώσω (*ibid.*), so LXX. Cod. F; *δώσει* LXX. Cod. B, *Vat. Rom.*; *δῷ* LXX. Cod. A. Philo omits *σοι* after *δώσω*.

12. *ἀφελεῖς* (*ibid.* § 27), so LXX. Cod. B, *Vat. Rom.*; *ἀφοριεῖς* LXX. Codd. AF.

Πᾶν διανοῖγον μήτραν. Philo omits after these words, by homoeoteleuton, *τὰ ἀρσενικά, τῷ κυρίῳ· πᾶν διανοῖγον μήτραν.*

ἐκ τῶν βουκολίων ἐν τοῖς κτήνεσιν (*ibid.*) LXX. Codd. BF, *Vat. Rom.* *ἐκ τῶν βουκολίων ἢ ἐν τοῖς κτήνεσιν*, Cod. A *ἐκ βουκ. καὶ κ.τ.λ.*

ἂν (*ibid.*), so LXX. Codd. AF; *ἐὰν* Cod. B, *Vat. Rom.*

τῷ κυρίῳ (*ibid.*); pr. *ἁγιάσεις* LXX. Codd. BA, *Vat. Rom.*; omit, as Philo, Cod. F, following the Hebr.

xiv. 7 Καὶ Μωϋσῆς μέντοι κατὰ ταῦτα, ἐπειδὰν ἴδῃ τὸν βασιλέα τῆς Αἰγύπτου, τὸν ὑπέραυχον νοῦν, σὺν τοῖς ἑξακοσίοις ἅρμασι, ταῖς τοῦ ὀργανικοῦ σώματος ἓξ κινήσεσιν ἡρμοσμέναις, τοῖς ἐπιβεβηκόσι τριστάταις (*De Ebriet.* § 29, i. 374).

11 Διὰ τὸ μὴ εἶναι μνήματα ἐν Αἰγύπτῳ, οἷς ἀποθανόντες ἐνταφησόμεθα, ἐξήγαγες ἡμᾶς, ἵνα ἐνταῦθα κηδεύσῃς ἀποκτείνας; Ἦ οὐ πᾶσα δουλεία κουφότερον κακὸν θανάτου; (*De Vita Mosis*, i. § 31, ii. 108).

13 Ἣν ὁρᾶτε στρατιὰν εὐοπλοῦσαν, οὐκέτι ἀντιτεταγμένην ὄψεσθε (*ibid.*).

Μωϋσῆς γοῦν τοῖς δεδιόσι, μήποτε πρὸς τοῦ φαύλου πανστρατιᾷ διώκοντος ἀπόλωνται, φησί· Στῆτε καὶ ὁρᾶτε τὴν σωτηρίαν τὴν παρὰ τοῦ κυρίου ἣν ποιήσει ὑμῖν, ἐκδιδάσκων, ὅτι οὐ διὰ τοῦ θεοῦ, ἀλλὰ παρ' αὐτοῦ ὡς αἰτίου τὸ σώζεσθαι (*De Cherub.* § 35, i. 162).

14 Λέγεται γοῦν ἐν Ἐξόδῳ, Κύριος πολεμήσει ὑπὲρ ἡμῶν, καὶ ὑμεῖς σιγήσετε. καὶ χρησμὸς εὐθὺς ὑπο-
15 κεῖται τοιόσδε· Καὶ εἶπε κύριος πρὸς Μωϋσῆν· Τί βοᾷς πρός με; (*Quis rerum div. heres*, § 4, i. 474).

Ἔστι δὲ καὶ τούτου δείγματα ἐν ταῖς ἱεραῖς ἀναγραφαῖς

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xiv. 7. τοῖς ἐπιβεβηκόσι τριστάταις. This corresponds to LXX. τριστάτας ἐπὶ πάντων.

13. Στῆτε (*De Cherub.* § 35), so LXX. BF, *Vat. Rom.*; στήκετε Cod. A.

ὑμῖν (*ibid.*), LXX. ἡμῖν σήμερον. Hebr. לכם היום.

14. ὑπὲρ ἡμῶν, so Philo twice; LXX. Codd. BAF, *Vat. Rom.*, περὶ (ὑπὲρ F) ὑμῶν. ὑπὲρ is read also by Cod. Coislin. and 25 cursives (H. and P.).

σιγήσετε (*Quis rerum div. heres*, § 4), so LXX. BAF, *Vat. Rom.*; σιγήσεσθε (*De Somn.* ii. § 41), so many cursives, and Cat. Niceph.

15. Καὶ εἶπε (*Quis rerum div. heres*, § 4), LXX. εἶπε δὲ.

κατακείμενα, οἷον τό· Κύριος πολεμήσει ὑπὲρ ἡμῶν, καὶ ὑμεῖς σιγήσεσθε (*De Somn.* ii. § 41, i. 694).

20 Τεθαύμακα *δὲ ἔτι μᾶλλον, ἐπειδὰν κατακούων τῶν ἁγίων λογίων ἀναδιδάσκωμαι, ὃν τρόπον εἰσῆλθε νεφέλη μέση τῆς Αἰγυπτιακῆς καὶ τῆς Ἰσραηλιτικῆς στρατιᾶς* (*Quis rerum div. heres,* § 42, i. 501).

27 Λέγεται *γάρ, ὅτι ἐξετίναξε τοὺς Αἰγυπτίους, κατὰ μέσον τῆς θαλάσσης φεύγοντας ὑπὸ τὸ ὕδωρ* (*De Confus. Ling.* § 16, i. 415).

30 Εἶδε *γάρ, φησίν, Ἰσραὴλ τοὺς Αἰγυπτίους, οὐχ ἑτέρωθι τεθνεῶτας, ἀλλὰ παρὰ τὸ χεῖλος τοῦ ποταμοῦ* (*ibid.* 10, i. 410).

Διὸ *λέγεται·* Εἶδεν Ἰσραὴλ *τοὺς Αἰγυπτίους τεθνηκότας παρὰ τὸ χεῖλος τῆς θαλάσσης* (*De Somn.* ii. § 42, i. 696).

xv. 1 Διὰ *τοῦτο καὶ* Μωϋσῆς *ἐν τῷ ᾄσματι ὑμνεῖ τὸν θεόν, ὅτι ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν* (*Leg. Allegor.* ii. § 25, i. 85).

Ἔστι *δὲ καὶ τοιόσδε·* Ἄσωμεν *τῷ κυρίῳ, ἐνδόξως γὰρ δεδόξασται· ἵππον καὶ ἀναβάτην ἔρριψεν εἰς θάλασσαν* (*De Agricult.* § 18, i. 312; *De Somn.* ii. § 41, i. 694; cf. *De Ebriet.* § 29, i. 374).

8 Καὶ *γὰρ ἡνίκα ὁ τὸν θεὸν ὁρῶν φυγὴν τὴν ἀπὸ τῶν*

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20. LXX. *καὶ εἰσῆλθεν ἀνὰ μέσον τῆς παρεμβολῆς* (om. Cod. B) *τῶν Αἰγυπτίων καὶ ἀνὰ μέσον τῆς παρεμβολῆς Ἰσραήλ*; so Codd. AF, *Vat. Rom.*

27. LXX. *οἱ δὲ Αἰγύπτιοι ἔφυγον ὑπὸ τὸ ὕδωρ, καὶ ἐξετίναξεν κύριος τοὺς Αἰγυπτίους μέσον τῆς θαλάσσης.*

30. *Εἶδε* (*De Confus. Ling.* § 10), so LXX. Cod. F, *Vat. Rom.*; *ἴδεν* Codd. BA.

τεθνεῶτας (*ibid.*), but *τεθνηκότας De Somn.* ii. § 42, as LXX.

τοῦ ποταμοῦ (*De Confus. Ling.*), clearly a slip for *τῆς θαλάσσης.*

παθῶν μελετᾷ, πήγνυνται τὰ κύματα...ἐπάγη γὰρ τὰ κύματα ἐν μέσῳ τῆς θαλάσσης (*Leg. Allegor.* iii. § 60, i. 121).

9 *Διώξας γάρ, φησίν, καταλήψομαι, μεριῶ σκῦλα, ἐμπλήσω ψυχήν μου· καὶ ἀνελῶ τῇ μαχαίρᾳ μου, κυριεύσει ἡ χείρ μου* (*De Cherub.* § 24, i. 152).

10 *Μολίβδου τρόπον εἰς βύθον χωροῦσιν* (*Vit. Mos.* iii. § 34, ii. 173).

17, 18 *Λέγει γάρ· Εἰσαγαγὼν καταφύτευσον αὐτοὺς εἰς ὄρος κληροδοσίας σου, ἕδρασμα εἰς καθέδραν σου κατειργάσω, κύριε, ἁγίασμα, κύριε, ὃ ἡτοίμασαν αἱ χεῖρές σου. Κύριος βασιλεύων τῶν αἰώνων καὶ ἐπ' αἰῶνα καὶ ἔτι* (*De Plantat. Noe*, § 12, i. 336).

17 *Διὸ καὶ Μωϋσῆς εὔχεται φάσκων, Εἰσαγαγὼν καταφύτευσον αὐτοὺς* (*De Congr. Erud. grat.* § 11, i. 527).

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xv. 9. *καὶ ἀνελῶ* (*De Cherub.* § 24), LXX. om. *καί*.

μαχαίρᾳ (*ibid.*), so LXX. B[c]; LXX. B*AF, *Vat. Rom.* *μαχαίρῃ*.

Mangey mentions, "Additur in MS. Vat. [*De Cherub.*] *αὐτῶν*, cui favet Textus Hebraicus. Atqui non agnoscitur a Graecis interpretibus."

17. *κληροδοσίας* (*De Plantat. Noe*, § 12), LXX. *κληρονομίας*. But Philo himself in the same context says *ὄρος αὐτὸν κληρονομίας εἰπών*.

ἕδρασμα εἰς καθέδραν σου κατειργάσω (*ibid.*). This is apparently an alternative rendering to that of the LXX. *εἰς ἕτοιμον κατοικητήριόν σου ὃ κατηρτίσω*, and approaches nearer to the Hebrew מכון לשבתך פעלת.

κατειργάσω (*ibid.*), so LXX. Codd. F and Coislin. and over 60 cursives (H. and P.); *κατηργάσω* Cod. A, 6 cursives and Cat. Niceph.; *κατηρτίσω* Cod. B, *Vat. Rom.*

ἁγίασμα κύριε (*ibid.*), so LXX. Codd. B[abmg]AF, *Vat. Rom.*; om. Cod. B*.

ἡτοίμασαν. The reading *ἥδρασαν* is found in some MSS. of Philo. But he speaks a little later of *τὸ δέ, ἡτοίμασθαι ὑπὸ χειρῶν θεοῦ*.

18 Ἀναγκαίως ἐπεβόησε Μωϋσῆς, λέγων· Κύριος βασιλεύων τῶν αἰώνων καὶ ἐπ' αἰῶνα καὶ ἔτι (*De Mundo*, § 7, ii. 608).

20 Δύο δὲ χοροί, ὁ μὲν τῆς ἀνδρωνίτιδος, ὁ δὲ τῆς γυναικωνίτιδος ἑστίας, στάντες ἄντηχον καὶ ἀντίφωνον ἀναμέλψουσιν ἁρμονίαν. Χρήσεται δ' ὁ μὲν τῶν ἀνδρῶν χορὸς ἡγεμόνι Μωσεῖ, νῷ τελείῳ, ὁ δὲ τῶν γυναικῶν Μαριάμ, αἰσθήσει κεκαθαρμένῃ (*De Agricult.* § 17, i. 312).

21 ff. Ὅτε ἡμᾶς ἐκ τῆς Αἰγύπτου, τῶν κατὰ τὸ σῶμα παθῶν, ἐξήγαγε, τὴν ἔρημον ἡδονῆς ἀτραπὸν ὁδεύοντες, ἐν Μεῤῥᾷ ἐστρατοπεδευόμεθα χωρίῳ, πότιμον μὲν οὐκ ἔχοντι νᾶμα, πικρὸν δὲ σύμπαν......θᾶττον ὁ σωτὴρ οἶκτον λαβών, καθάπερ ἥδυσμα, ξύλον γλυκαῖνον εἰς τὴν ψυχὴν ἐνέβαλε (*De Posterit. Caini*, § 44, i. 255).

Ἐξελθόντες γάρ, φησίν, ἐκ τῶν Αἰγυπτιακῶν παθῶν,
23 ἦλθον εἰς Μεῤῥάν, καὶ οὐκ ἠδύναντο πιεῖν ὕδωρ ἐκ
Μεῤῥᾶς· πικρὸν γὰρ ἦν. Διὰ τοῦτο ἐπωνομάσθη τὸ
24 ὄνομα τοῦ τόπου ἐκείνου Πικρία. Καὶ διεγόγγυζεν ὁ
25 λαὸς κατὰ Μωϋσῆ, λέγοντες, Τί πιώμεθα; Ἐβόησε δὲ

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18. Κύριος (*De Mund.* § 7), so LXX. Cod. B, *Vat. Rom.*; κύριε Codd. AF.

βασιλεύων (*ibid.*): Cod. Med. reads βασιλεύει=ימלך.

τῶν αἰώνων καὶ ἐπ' αἰῶνα καὶ ἔτι, LXX. τὸν αἰῶνα καὶ ἐπ' αἰῶνα καὶ ἔτι, a double rendering of לעולם ועד.

23. εἰς Μεῤῥὰν (*De Congr. Erud. grat.* § 29), so LXX. Codd. AF, Coislin.; Cod. B, *Vat. Rom.* εἰς Μεῤῥᾶ.

πιεῖν ὕδωρ (*ibid.*), so LXX. Codd. AF: Cod. B, *Vat. Rom.* om. ὕδωρ. Heb. לשתת מים.

ἐπωνομάσθη (*ibid.*), so LXX. Codd. AF, Coislin.; Cod. B, *Vat. Rom.* ἐπωνόμασεν.

24. κατὰ Μωϋσῆ (*ibid.*), so LXX. Codd. AF, Coislin.; Cod. B ἐπὶ Μωσῆν; *Vat. Rom.* ἐπὶ Μωϋσῆ.

πιώμεθα (*ibid.*), LXX. πιόμεθα.

Μωϋσῆς πρὸς κύριον. καὶ ἔδειξεν αὐτῷ κύριος ξύλον, καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ, καὶ ἐγλυκάνθη τὸ ὕδωρ. Ἐκεῖ ἔθετο αὐτῷ δικαιώματα καὶ κρίσιν, κἀκεῖ αὐτὸν ἐπείραζεν (*De Congr. Erud. grat.* § 29, i. 543).

Ἔδειξεν αὐτῷ κύριος ξύλον, καὶ ἐνέβαλεν αὐτὸ εἰς τὸ ὕδωρ τὸν κεχυμένον καὶ πλαδῶντα καὶ πικρίας γέμοντα νοῦν, ἵνα γλυκανθεὶς ἡμερωθῇ (*De Migrat. Abr.* § 8, i. 441).

27 Ἦλθον γάρ, φησίν, εἰς Αἰλείμ, καὶ ἐν Αἰλεὶμ ἦσαν δώδεκα πηγαὶ ὑδάτων, καὶ ἑβδομήκοντα στελέχη φοινίκων· παρενέβαλον δὲ ἐκεῖ παρὰ τὰ ὕδατα (*De Profug.* § 33, i. 573).

xvi. 4 Ὅτι δὲ οὐ γήϊνοι, ἀλλὰ οὐράνιοι αἱ ψυχῆς τροφαί, μαρτυρήσει διὰ πλειόνων ὁ ἱερὸς λόγος, Ἰδοὺ ἐγὼ ὕω ὑμῖν ἄρτους τοῦ οὐρανοῦ, καὶ ἐξελεύσεται ὁ λαός, καὶ συνάξουσι τὸ τῆς ἡμέρας εἰς ἡμέραν, ὅταν πειράσω αὐτούς, εἰ πορεύσονται τῷ νόμῳ μου ἢ οὔ (*Leg. Allegor.* iii. § 56, i. 119; ὅπως for ὅταν § 58, i. 120).

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25. κρίσιν (*ibid.*) = Heb. מִשְׁפָּט; LXX. κρίσεις.

αὐτὸν ἐπείραζεν (*ibid.*); LXX. Cod. B ἐπείρασεν αὐτόν; Codd. AF, Procop. Gaz. ἐπείραζεν αὐτόν; *Vat. Rom.* αὐτὸν ἐπείρασε.

27. Ἦλθον (*De Profug.* § 33), so LXX. Codd. AF, Coislin.; ἤλθοσαν Cod. B, *Vat. Rom.*

ἐν Αἰλεὶμ ἦσαν (*ibid.*); LXX. καὶ ἦσαν ἐκεῖ, as Hebr.

δώδεκα (*ibid.*), so LXX. Codd. AF, *Vat. Rom.*; ιβ′ Cod. B.

παρὰ (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; ἐπὶ Cod. A.

xvi. 4. τοῦ οὐρανοῦ (*Leg. Allegor.* iii. § 56); ἀπ' οὐρανοῦ (*De Mut. Nom.* § 44); ἐκ τοῦ οὐρανοῦ (*De Profug.* § 25), so LXX.

συνάξουσι (*ibid.*), LXX. συλλέξουσιν.

ὅταν (*Leg. Allegor.* iii. § 56), an error for ὅπως (LXX.), as is shown by Philo's reading of ὅπως in the next section but one.

νόμῳ (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; ὀνόματι Cod. A.

῞Ηδ' ἐστιν ἡ οὐράνιος τροφή, μηνύεται δ' ἐν ταῖς ἱεραῖς ἀναγραφαῖς ἐκ προσώπου τοῦ αἰτίου λέγοντος, Ἰδοὺ ἐγὼ ὕω ὑμῖν ἄρτους ἐκ τοῦ οὐρανοῦ (*De Profug.* § 25, i. 566).

Ἰδοὺ ὕω ὑμῖν ἄρτους ἀπ' οὐρανοῦ (*De Mutat. Nomin.* § 44, i. 617).

5 *Τὸ τῆς ἡμέρας οὖν εἰς ἡμέραν συναγαγέτω ἡ ψυχή* (*Leg. Allegor.* iii. § 57, i. 120).

13 (Num. xi. 31) *Ἀπὸ γὰρ τῆς θαλάττης ἀρθὲν ὀρτυγομήτρας νέφος ἐγχεῖται παρὰ τὴν ἕω, καὶ τὸ μὲν στρατόπεδον καὶ τὰ πέριξ ἐφ' ἡμερήσιον ἀνδρὸς εὐζώνου πανταχόθεν ἐν κύκλῳ ὑπεσκίαστο* (*De Concupisc.* § 11, ii. 357).

13—16 *Τὸ πρωῒ ἐγένετο καταπαυομένης τῆς δρόσου κύκλῳ τῆς παρεμβολῆς, καὶ ἰδοὺ ἐπὶ πρόσωπον τῆς ἐρήμου λεπτὸν ὡσεὶ κόριον, λευκόν, ὡσεὶ πάγος ἐπὶ τῆς γῆς. Ἰδόντες δὲ αὐτὸ εἶπον ἕτερος τῷ ἑτέρῳ· Τί ἐστι τοῦτο; οὐ γὰρ ᾔδεισαν, τί ἦν. Εἶπε δὲ αὐτοῖς Μωσῆς, Οὗτος ὁ ἄρτος, ὃν δέδωκεν ἡμῖν κύριος τοῦ φαγεῖν, τοῦτο τὸ ῥῆμα ὃ συνέταξε κύριος* (*Leg. Allegor.* iii. § 59, i. 120, § 60, i. 121).

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5. Τὸ τῆς ἡμέρας (*ibid.*). This quotation seems to be based on *ver.* 4 συλλέξουσιν τὸ τῆς ἡμέρας εἰς ἡμέραν, and *ver.* 5 ὃ ἐὰν συναγάγωσιν (εἰσενέγκωσιν A) τὸ καθ' ἡμέραν εἰς ἡμέραν.

13. Τὸ πρωὶ ἐγένετο (*Leg. Allegor.* iii. § 59), so LXX. Codd. BF, *Vat. Rom.*; Cod. A τὸ πρωὶ δὲ ἐγένετο.

15. αὐτὸ (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; om. Codd. AF.

εἶπον (*ibid.*), LXX. εἶπαν, + οἱ υἱοὶ Ἰσραήλ.

αὐτοῖς Μωϋσῆς (*ibid.*), LXX. Cod. B, *Vat. Rom.* Μωϋσῆς αὐτοῖς; Codd. AF Μωϋσῆς πρὸς αὐτούς.

δέδωκεν (*ibid.*), LXX. ἔδωκεν, as *De Profug.* § 25.

ἡμῖν κύριος (*ibid.*), LXX. κύριος ὑμῖν, [but ὑμῖν κύριος "Cod. Coislin., 18, Cyr. Al." (H. and P.)], as Hebr.

τοῦ φαγεῖν (*ibid.*), LXX. φαγεῖν, as *De Profug.* § 25.

15 *Διὸ πυνθάνονται, Τί ἐστι τοῦτο, ὃ μέλιτος γλυκύτερον, χιόνος δὲ λευκότερον εἶναι πέφυκε; Διδαχθήσονται δὲ ὑπὸ τοῦ θεοπρόπου, ὅτι Οὗτός ἐστιν ὁ ἄρτος, ὃν ἔδωκε κύριος αὐτοῖς φαγεῖν. Τίς οὖν ὁ ἄρτος; εἰπέ.*

16 *Τοῦτο, φησί, τὸ ῥῆμα ὃ συνέταξε κύριος* (*De Profug.* § 25, i. 566).

18 *Μαρτυρεῖ δὲ Μωσῆς λέγων, Οὐκ ἐπλεόνασεν ᾧ τὸ πολύ, καὶ ᾧ τὸ ὀλίγον οὐκ ἐλαττόνησεν* (*Quis rerum div. heres*, § 39, i. 500).

36 *Παγκάλως οὖν καὶ ἀναγκαίως ἅμα ἐν εἴδει παραδιηγήματος, ἡνίκα τοῦ οὐρανίου καὶ θείας τροφῆς τὸ μνημεῖον ἐν στάμνῳ χρυσῷ καθιεροῦτο, φησίν, ὡς ἄρα τὸ Γομὸρ δέκατον τῶν τριῶν μέτρων ἦν* (*De Congr. Erud. grat.* § 18, i. 533).

xvii. 6 *Ὧδε ἐγὼ ἕστηκα πρὸ τοῦ σε* (*Leg. Allegor.* iii. § 2, i. 88).

Καθάπερ ἐν ἑτέροις μαρτυρεῖ λέγων, Ὅδε ἐγὼ ἕστηκα ἐκεῖ, πρὸ τοῦ σε (*De ss. Abelis et Caini*, § 18, i. 175).

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18. LXX. *οὐκ ἐπλεόνασεν ὁ τὸ πολύ, καὶ ὁ τὸ ἔλαττον οὐκ ἠλαττόνησεν.*

One cursive, 72 (H. and P.), reads *ᾧ* for *ὁ*.

For Philo's reading, *ὀλίγον* for *ἔλαττον*, compare 2 Cor. viii. 15 *ὁ τὸ πολὺ οὐκ ἐπλεόνασεν, καὶ ὁ τὸ ὀλίγον οὐκ ἠλαττόνησεν.*

36. *δέκατον* (*De Congr. Erud. grat.* § 18), LXX. *τὸ δέκατον.*

xvii. 6. Philo's reading in *De ss. Abelis et Caini* § 18, *ὅδε ἐγώ*, agrees with that of LXX. In *Leg. Allegor.*, *De Migrat. Abr.*, and *De Somn.* he has *ὧδε* for *ὅδε*, as many LXX. cursives, misunderstanding *ὅδε ἐγώ*. Siegfried thinks the *ὧδε* represents שָׁם: but שָׁם is expressed in the *ἐκεῖ* or *ἐκεῖσε*. The variations in the MSS. of the LXX. are very numerous: Codd. A*vidF omit *ἐκεῖ*: *ἐκεῖσε* is read in LXX. Ald. (acc. to H. and P.).

Ὁ δὲ στὰς ἐγὼ πρὸ τοῦ σε (*De Confus. Ling.* § 27, i. 425).

Ὧδε ἐγὼ (ἄδεικτος, ὡς ἂν δεικνύμενος, ἀόρατος, ὡς ἂν ὁρατός, ὢν)—πρὸ τοῦ σε (*De Migrat. Abrah.* § 32, i. 465).

Ὧδε ἐγὼ ἕστηκα κᾀκεῖσε, πρὸ τοῦ σε ἐπὶ τῆς πέτρας ἐγχωρεῖν (*De Somn.* ii. § 32, i. 687).

11 Φησὶ γοῦν ἐν ἑτέροις, ὅτι ὅταν μὲν ἐπῆρε τὰς χεῖρας Μωϋσῆς, κατίσχυεν Ἰσραήλ, ὅταν δὲ καθῆκε, κατίσχυεν Ἀμαλήκ (*Leg. Allegor.* iii. § 66, i. 124).

12 Καὶ γάρ εἰσιν αἱ χεῖρες Μωϋσεῖ βαρεῖαι (*Leg. Allegor.* iii. § 15, i. 96).

Στηρίζονται ὑπό τε Ἀαρὼν τοῦ λόγου καὶ Ὢρ ὅ ἐστι φῶς (*ibid.*).

xviii. 4 Τὸ γὰρ ὄνομα, φησί, τοῦ δευτέρου Ἐλιέζερ...ὁ γὰρ θεός μου βοηθός μου, καὶ ἐξείλετό με ἐκ χειρὸς Φαραώ (*Quis rerum div. heres*, § 12, i. 481).

The reading ἐγχωρεῖν for ἐν Χωρὴβ (*De Somn.* ii. § 32) is a strange instance of an error of transcription. Codd. AF read ἐλθεῖν after πρὸ τοῦ σε.

Philo on the whole supports the text of Cod. B, *Vat. Rom.* ὅδε ἐγὼ ἕστηκα ἐκεῖ πρὸ τοῦ σε ἐπὶ τῆς πέτρας ἐν Χωρήβ.

Ambrose (*De Cain.* i. 8) follows Philo's reading of ὧδε (*Leg. Allegor.*, *De Somn.*): "Ego steti hic priusquam tu."

11. LXX. ὅταν ἐπῆρεν Μωϋσῆς τὰς χεῖρας, κατίσχυεν Ἰσραήλ· ὅταν δὲ καθῆκεν τὰς χεῖρας, κατίσχυεν Ἀμαλήκ.

Philo, by inserting μέν, and omitting the second τὰς χεῖρας, gives the sentence a less Hebraic character.

xviii. 4. ὁ γὰρ θεός μου (*Quis rerum div. heres*, § 12); LXX. ὁ γὰρ θεὸς τοῦ πατρός μου, as Hebr.

ἐξείλετο (*ibid.*), so LXX. in many cursives; Codd. BAF, *Vat. Rom.* ἐξείλατο.

7 Ἐφίλησε γάρ, φησίν, αὐτὸν καὶ ἠσπάσαντο ἀλλήλους (*ibid.* § 8, i. 479).

11 Νῦν ἔγνων, ὅτι μέγας κύριος παρὰ πάντας τοὺς θεούς (*De Ebriet.* § 11, i. 363).

14 Διὰ τοῦτό μοι δοκεῖ καὶ ὁ περισσὸς τύφος, ἐπίκλησιν Ἰοθόρ,...σχετλιάζειν καὶ ἀναπυνθάνεσθαι τὸν τρόπον τοῦτον, Διὰ τί σὺ κάθησαι μόνος; (*De Gigant.* § 11, i. 269).

16 Ἐπειδὰν γένηται αὐτοῖς ἀντιλογία, καὶ ἔλθωσι πρός με, διακρινῶ ἕκαστον, καὶ συμβιβάσω τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον αὐτοῦ (*De Ebriet.* § 10, i. 363).

Ὑφηγούμενος τῷ σοφῷ μὴ ἀναδιδάσκειν ἃ μόνα μανθάνειν ἄξιον, τὰ προστάγματα τοῦ θεοῦ καὶ τὸν νόμον, ἀλλὰ τὰ πρὸς ἀλλήλους ἀνθρώπων συμβόλαια (*De Mutat. Nomin.* § 17, i. 594).

18 Ὁ πενθερὸς...συνιδὼν ὅσῳ βάρει πιέζεται πραγμάτων (*De Instit.* § 5, ii. 365).

25 Ἀφ' οὗ μοι δοκεῖ καὶ Μωσῆς μετὰ τὴν χιλιάρχων καὶ ἑκατοντάρχων καὶ πεντηκοντάρχων αἵρεσιν, ἐπὶ

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7. Ἐφίλησε (*Quis rerum div. heres*, § 8). The previous sentence refers to the salutation of Moses and Aaron. A clause may have slipped out; or Philo makes a wrong citation.

14. A paraphrase of the passage, *vv.* 15—26, is given in *De Instit.* § 5.

16. Ἐπειδὰν (*De Ebriet.* § 10); LXX. ὅταν.

ἔλθωσι (*ibid.*), so LXX. Cod. B, *Vat. Rom.;* ἔλθωσιν Cod. A; εἰσέλθωσιν Cod. F.

συμβιβάσω (*ibid.*), LXX. συμβιβάζω αὐτούς.

In *De Mutat. Nomin.* § 17, Philo, by an error of memory, misapprehends the whole bearing of the passage. See Mangey's note *in loc.* "Forte delendum μή, et scribendum infra ἀλλὰ μή."

πᾶσι δεκαδάρχους χειροτονεῖν (*De Congr. Erud. grat.* § 19, i. 535).

xix. 4 [Levavi vos sicut super alas aquilarum, et duxi vos ad me (*De Deo*, § 11, A. ii. 618).]

6 *Οὗτος τῶν δώδεκα κατάρχει φυλῶν, ἃς οἱ χρησμοὶ βασίλειον καὶ ἱεράτευμα θεοῦ φασιν εἶναι* (*De Sobriet.* § 13, i. 402).

Τὴν δὲ περίσεμνον τριάδα καὶ περιμάχητον ἑνὸς εἴδους ἐπιλεγομένου, Βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον, οἱ χρησμοὶ καλοῦσι (*De Abrah.* § 12, ii. 9).

17 *Καὶ γὰρ Μωϋσῆς ἐξάγει τὸν λαὸν εἰς συνάντησιν τοῦ θεοῦ* (*De Somn.* i. § 12, i. 631).

18 *Καὶ ἐν Ἐξόδῳ κατὰ τὴν ἐκκλησίαν, Τὸ γὰρ ὄρος, φησί, τὸ Σινᾶ ἐκαπνίζετο πᾶν αὐτό, διὰ τὸ καταβεβηκέναι τὸν θεὸν ἐπ' αὐτὸ ἐν πυρί, καὶ ἀνέβαινεν ὁ καπνὸς ὡσεὶ ἀτμὶς καμίνου· καὶ ἐξέστη πᾶς ὁ λαὸς σφόδρα* (*Quis rerum div. heres*, § 51, i. 509).

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25. *δεκαδάρχους* (*De Congr. Erud. grat.* § 19). Philo does not allude to the *καὶ γραμματοεισαγωγεῖς* of LXX. Codd. AF.

xix. 6. *Βασίλειον ἱεράτευμα καὶ ἔθνος ἅγιον.* Philo (*De Abrah.*) follows the text of the LXX. But he probably distinguishes *βασίλειον* from *ἱεράτευμα*; for in *De Sobriet.* § 13 he has *βασίλειον καὶ ἱεράτευμα*, and explains *βασίλειον* by the words: *βασίλειον γὰρ ὁ βασιλέως δήπουθεν οἶκος.*

18. *πᾶν αὐτὸ* (*Quis rerum div. heres*, § 51); LXX. *ὅλον* ("+*αυτο* in charact. minore Alex." H. and P.).

τὸν θεὸν ἐπ' αὐτὸ ἐν πυρί. This order is found in LXX. Cod. F (*τὸν κύριον* for *τὸν θεὸν*): Cod. B, *Vat. Rom.* *ἐπ' αὐτὸ τὸν θεὸν ἐν πυρί*: Cod. A *τὸν θεὸν ἐν πυρὶ ἐπ' αὐτό.*

καὶ ἀνέβαινεν (*ibid.*), so LXX. Cod. B, *Vat. Rom.; ἀνέβ. δὲ* Codd. AF.

ὡσεὶ ἀτμὶς καμίνου (*ibid.*); LXX. *ὡς καπνὸς καμίνου*: *ἀτμὶς* is the reading of several cursives, and marg. of Cod. Coislin. (H. and P.).

19 Μωϋσῆς γάρ, φησίν, ἐλάλει καὶ ὁ θεὸς ἀπεκρίνατο αὐτῷ ἐν φωνῇ (*ibid.* § 5, i. 475).

20 Τοιγαροῦν Μωϋσῆς ὁ ταμίας καὶ φύλαξ τῶν τοῦ ὄντος ὀργίων ἀνακεκλήσεται, λέγεται γὰρ ἐν Λευιτικῇ βίβλῳ· Ἀνεκάλεσε Μωϋσῆν (*De Plantat. Noe*, § 6, i. 333).

xx. 2 Οὐκοῦν κύριος ἀφρόνων ἐπιδέδεικται, τὸν ἄρχοντος ἐπανατεινάμενος οἰκεῖον φόβον·...τελείων δὲ ἀμφότερον, κύριος ὁμοῦ καὶ θεός, ὡς ἐν δέκα λόγοις· Ἐγὼ κύριος ὁ θεός σου (*De Mutat. Nomin.* § 3, i. 582).

5 Ἵνα καὶ τὸ ἑτέρωθι λεχθὲν ἐπαληθεύῃ, τό, Ἀποδιδοὺς ἀνομίας πατρῶν ἐπὶ υἱούς, ἐπὶ τρίτους καὶ τετάρτους (*De Sobriet.* § 10, i. 400).

7 Μὴ λαμβάνειν ὄνομα θεοῦ ἐπὶ ματαίῳ (*De Decem Orac.* § 17, ii. 194).

9 Διείρηται γοῦν ἓξ ἡμέρας ἐνεργεῖν (*De Septen.* § 6, ii. 282).

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19. ἐλάλει (*ibid.* § 5), so LXX. Codd. AF; ἐλάλησεν Cod. B, *Vat. Rom.* Orig. *Philocal.* cap. xxi., *De Princip.* iii. 21 Μωσῆς γὰρ ἐλάλει, ὁ δὲ θεὸς αὐτῷ ἀπεκρίνατο φωνῇ.

ἐν φωνῇ (*ibid.*), LXX. φωνῇ. Philo's ἐν φωνῇ looks like the earlier rendering of בקול.

20. Ἀνεκάλεσε (*De Plantat. Noe*, § 6), LXX. ἐκάλεσεν. "Atqui Philonem ἀνεκάλεσεν in suo Codice legisse, ex hoc loco constat" (Mangey). Philo seemingly refers to this passage, but quotes Lev. i. 1. Philo says his quotation is found ἐν Λευιτικῇ βίβλῳ, possibly through a slip of the memory; but it may be best understood by comparing Ex. xix. 20, xxxi. 2, and Lev. i. 1 in the LXX.

xx. 5. ἀνομίας (*De Sobriet.* § 10), LXX. ἁμαρτίας.

ἐπὶ τρίτους κ.τ.λ. (*ibid.*), LXX. ἕως τρίτης καὶ τετάρτης γενεᾶς. Philo follows the Hebrew, על־שלשים ועל־רבעים.

7. ὄνομα θεοῦ (*De Decem Orac.*), loosely quoted: cf. *Ep. Barn.* xix. 5 τὸ ὄνομα κυρίου. LXX. τὸ ὄνομα κυρίου τοῦ θεοῦ σου.

12 Τίμα τὸν πατέρα καὶ τὴν μητέρα, ἵνα εὖ σοι γένηται (*Quod det. pot. insid.* § 16, i. 201).

Τίμα πατέρα καὶ μητέρα, ἵνα εὖ σοι γένηται, καὶ ἵνα μακροχόνιος γένῃ (*De Parent. colend.* § 11, A. M. 33).

13 Ἕκαστον θεσπίζειν τῶν δέκα λογίων ἠξίωσεν, ὡς οὐχὶ πρὸς πλείους, ἀλλὰ ὡς πρὸς ἕνα, οὐ μοιχεύσεις, λέγων,
14, 15 οὐ φονεύσεις, οὐ κλέψεις, καὶ τὰ ἄλλα ταύτῃ (*De Decem Oraculis*, § 10, ii. 186).

Ἐν δὲ τῇ δευτέρᾳ δέλτῳ πρῶτον γράμμα τοῦτό ἐστιν· Οὐ μοιχεύσεις (*De special. Legg.* iii. 2, ii. 300).

Τὰ μὲν ἐπὶ μοιχείᾳ καὶ ἀνδροφονίᾳ καὶ ὅσα ἑκατέρᾳ τούτων ὑποστέλλει νόμιμα, μεθ' ἁπάσης ἀκριβείας, ὥς γε ἐμαυτὸν πείθω, λέλεκται πρότερον. Τὸ δὲ ἑπόμενον τῇ τάξει συνεπισκεπτέον, ὅ τι τρίτον μέν ἐστι τῶν ἐπὶ τῇ δευτέρᾳ στήλῃ, ταῖς δὲ ἐν ἀμφοτέραις ὄγδοον, περὶ τοῦ μὴ κλέπτειν (*ibid.* iv. § 1, ii. 335).

16 Οὐ ψευδομαρτυρήσεις (*ibid.* iv. § 8, ii. 342).

17 Ὑπὲρ δὲ τοῦ μὴ μακρηγορεῖν ἰτέον ἐπὶ τὸ τελευταῖον τῶν δέκα λογίων....Τοῦτο δὲ ἐστίν· Οὐκ ἐπιθυμήσεις (*De Judice*, § 5, ii. 348).

18 Πᾶς ὁ λαὸς ἑώρα τὴν φωνήν (*De Migrat. Abrah.* § 9, i. 443; *De Decem Oraculis*, § 11, ii. 188).

19 Λάλησον σὺ ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ θεός,

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12. ἵνα εὖ σοι γένηται (*De Parent. colend.* § 11), om. LXX. Cod. A.

13. Philo makes οὐ μοιχεύσεις the sixth commandment; so LXX. Cod. B, *Vat. Rom.* This is the order in Mark x. 19, Luke xviii. 20, Rom. xiii. 9, cf. Tertullian *De Pudicit.* cap. v. Eo amplius praemittens, Non moechaberis, adjungit, Non occides. The Hebrew order is found in LXX. Codd. AF, in Matt. v., Josephus *Ant.* iii. 5, *Didache* ii. 2, Orig. *Philocal.* i., *De Princip.* iv. 20.

μὴ ἀποθάνωμεν (*De Posterit. Caini*, § 43, i. 253; *De Somn.* i. 22, i. § 642).

Λάλησον σὺ ἡμῖν, καὶ μὴ λαλείτω πρὸς ἡμᾶς ὁ θεός, μήποτε ἀποθάνωμεν (*Quis rerum div. heres*, § 5, i. 475).

21 Ἤδη γοῦν καὶ εἰς τὸν γνόφον ὅπου ἦν ὁ θεὸς εἰσελεύσεται· τουτέστιν εἰς τὰς ἀδύτους καὶ ἀειδεῖς περὶ τοῦ ὄντος ἐννοιας (*De Posterit. Caini*, § 5, i. 228; *De Mutat. Nomin.* § 2, i. 579).

22 Ὑμεῖς ἑωράκατε, ὅτι ἐκ τοῦ οὐρανοῦ λελάληκα πρὸς ὑμᾶς (*De Migrat. Abrah.* § 9, i. 443).

23 Λέγει δὲ καὶ ἐν ἑτέροις· Οὐ ποιήσετε μετ' ἐμοῦ θεοὺς ἀργυροῦς, καὶ θεοὺς χρυσοῦς οὐ ποιήσετε ὑμῖν ἑαυτοῖς (*Leg. Allegor.* i. § 15, i. 53).

Οὐ ποιήσετε ὑμῖν θεοὺς ἀργυροῦς καὶ χρυσοῦς (*De Monarch.* i. § 2, ii. 214).

24 Ἥξω πρός σε καὶ εὐλογήσω σε (*Leg. Allegor.* iii. § 76, i. 130).

25 Τί ἐστι τὸ ἐγχειρίδιόν σου καὶ τὰ ἑξῆς; (*Fragment. ex Caten. Ined.* ii. 677).

27 [Quid est, "Quia manus instrumentum injecisti supra illud et inquinatum est"? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. § 1, A. ii. 468).]

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19. μὴ ἀποθάν. (*De Posterit. Cain.* § 43), so LXX. Cod. B, *Vat. Rom.*; μήποτε ἀποθάν. (*Quis rerum div. heres*, § 5), so LXX. Codd. AF.

21. ὅπου ἦν (*De Posterit. Cain.* § 5); LXX. οὗ ἦν: + ἐκεῖ Cod. A. For ὅπου, cf. Clem. Alex. *Strom.* v. p. 692 εἰσῆλθεν δὲ Μωϋσῆς εἰς τὸν γνόφον ὅπου ἦν ὁ θεός.

23. Οὐ ποιήσετε μετ' ἐμοῦ (*Leg. Allegor.* i. § 15), Οὐ ποιήσετε ὑμῖν (*De Monarch.* i. § 2): LXX. οὐ ποιήσετε ὑμῖν αὐτοῖς (ἑαυτοῖς Codd. AF). Philo's μετ' ἐμοῦ gives the Hebrew לֹא תַעֲשׂוּן אִתִּי.

xxi. 5 Ἠγάπηκα τὸν κύριόν μου καὶ τὴν γυναῖκά μου καὶ τὰ παιδία μου· οὐκ ἀποτρέχω ἐλεύθερος (*Leg. Allegor.* iii. § 70, i. 126).

Ἠγάπηκά μου τὸν κύριον, τὸν ἡγεμόνα ἐν ἐμοὶ νοῦν, καὶ τὴν γυναῖκά μου, τὴν φίλην καὶ οἰκουρὸν παθῶν αἴσθησιν, καὶ τὰ παιδία, τὰ κακὰ τούτων ἔγγονα· οὐκ ἄπειμι ἐλεύθερος (*Quis rerum div. heres*, § 38, i. 499).

5, 6 Εἰ γάρ, φησίν, ἀποκριθεὶς εἴποι ὁ παῖς· Ἠγάπηκα τὸν κύριόν μου καὶ τὴν γυναῖκά μου καὶ τὰ παιδία, οὐκ ἐξελεύσομαι ἐλεύθερος· ἀχθεὶς πρὸς τὸ κριτήριον τοῦ θεοῦ, καὶ δικάστου τυχὼν αὐτοῦ, βέβαιον σχήσει ὃ ᾐτήσατο, πρότερον τρυπηθεὶς τὸ οὖς ἵνα μὴ δέξηται θείαν ἀκοὴν ὑπὲρ ἐλευθερίας ψυχῆς (*De Cherub.* § 22, i. 152).

10 Συνόλως γάρ, ᾗ φησιν ὁ νόμος, τὰ δέοντα καὶ τὸν ἱματισμὸν καὶ τὴν ὁμιλίαν, τὰ τρία ταῦτα, ἀφαιρεῖσθαι τὴν ψυχὴν οὐκ ἔδει (*De Migrat. Abrah.* § 18, i. 452).

12—14 Λέγε τὸν νόμον· Ἐὰν πατάξῃ τις τινά, καὶ ἀποθάνῃ,
13 θανάτῳ θανατούσθω. Ὁ δὲ οὐχ ἑκών, ἀλλ' ὁ θεὸς παρέ-

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xxi. 5. οὐκ ἀποτρέχω (*Leg. Allegor.* iii. § 70), so LXX.: οὐκ ἄπειμι (*Quis rerum div. heres*, § 38), where Cod. Vat. reads οὐκέτ' εἰμί, (?) for οὐκ ἔξειμι: οὐκ ἐξελεύσομαι *De Cherub.* § 22. These two last renderings represent the Hebrew לא אצא.

LXX. Codd. BA, *Vat. Rom.* τὸν κύριόν μου καὶ τὴν γυναῖκα (+μου Cod. F) καὶ τὰ παιδία (+μου Cod. F).

Hebrew את־ארני את־אשתי ואת־בני.

13. παρέδωκεν αὐτὸν (*De Profug.* § 10), so LXX. Cod. A; omit αὐτὸν Codd. BF, *Vat. Rom.*

δωκεν αὐτὸν εἰς χεῖρας αὐτοῦ, δώσω σοι τόπον, οὗ φεύ-
14 *ξεται ὁ φονεύσας. Ἐὰν δέ τις ἐπιθῆται τῷ πλησίον ἀποκτεῖναι αὐτὸν δόλῳ, καὶ καταφύγῃ, ἀπὸ τοῦ θυσιαστηρίου λήψῃ αὐτὸν θανατῶσαι* (*De Profug.* § 10; cf. § 12, i. 554, 555).

13 *Καὶ μαρτυρεῖ Μωϋσῆς φάσκων, Ὁ δὲ οὐχ ἑκών, ἀλλ᾽ ὁ θεὸς παρέδωκεν αὐτὸν εἰς τὰς χεῖρας αὐτοῦ* (*De ss. Abelis et Caini*, § 39, i. 189; *De Profug.* § 17, i. 560).

Τὸν ἀκουσίῳ γνώμῃ τοῦ κτείναντος ἀναιρεθέντα φησὶν ὁ ἱερὸς νόμος παραδεδόσθαι ἀπὸ θεοῦ χερσὶν ἀνδροφόνοις (*De special. Legg.* iii. § 21, ii. 319).

14 *Ἐὰν γάρ, φησί, τις ἐπιθῆται τῷ πλησίον ἀποκτεῖναι αὐτὸν δόλῳ, καὶ καταφύγῃ, ἐπὶ τοῦ θυσιαστηρίου λήψῃ αὐτὸν θανατῶσαι* (*De Confus. Ling.* § 31, i. 429).

13, 14 *Δώσω σοι τόπον, οὗ φεύξεται ὁ φονεύσας ἀκουσίως,... Ἐὰν δέ τις ἐπιθῆται τῷ πλησίον ἀποκτεῖναι αὐτὸν δόλῳ, καὶ καταφύγῃ ἐπὶ τὸν θεόν* (*De Profug.* §§ 14, 15, i. 557).

15 *...Φησὶν ἑξῆς· Ὃς τύπτει μητέρα ἢ πατέρα, τελευτάτω· καὶ ὁμοίως· Ὁ κακηγορῶν πατέρα καὶ μητέρα, τελευτάτω* (*ibid.* § 16, i. 558).

εἰς χεῖρας αὐτοῦ (*ibid.* § 10), LXX. *εἰς τὰς χεῖρας αὐτοῦ.* The *τὰς* probably omitted by a slip; for it appears in *De ss. Abelis et Caini* § 39, and *De Profug.* § 17.

φεύξεται (*ibid.*), so LXX. Cod. A: + *ἐκεῖ* Codd. BF, *Vat. Rom.*

14. *καταφύγῃ.* Philo in *De Profug.* § 15 adds *ἐπὶ τὸν θεόν*; but as these words do not appear in the longer quotation of *De Profug.* § 10, they probably only expand the meaning of the text.

ἀπὸ τοῦ θυσιαστηρίου (*De Profug.* § 10), LXX. + *μου*: *ἐπὶ τοῦ θυσιαστηρίου* (*De Confus. Ling.* § 31), *ἐπὶ* is probably a misreading for *ἀπό*; for Philo says, a little further on, *διὸ καὶ ἀπ᾽ αὐτῶν βωμῶν τοὺς τοιούτους ἀπάγειν ὅσιον εἶναι ἐνομίσθη.*

15. *τελευτάτω* (*De Profug.* § 16); LXX. *θανάτῳ θανατούσθω.*

Ἂν, φησί, τις τυπτήσῃ πατέρα ἢ μητέρα, καταλευέσθω (*De Parent. colend.* § 7, A. M. 22, Tauch. v. 60).

Καὶ ἂν μὴ ἐπενέγκῃ μέντοι χεῖρας, κακηγορεῖ δὲ οὓς χρέος ἀναγκαῖον εὐφημεῖν, ἢ καὶ τρόπῳ ἑτέρῳ δρᾷ τι τῶν ἐπ' ἀτιμίᾳ γονέων, θνησκέτω (*ibid.* § 7, A. M. 25, Tauch. v. 61).

18 *Ἐὰν δὲ παραχρῆμα μὲν ἐκ τῆς πληγῆς μὴ τελευτήσῃ,*
νόσῳ δὲ χρήσηται, καὶ κλινήρης γενόμενος ἐπιμελείας
19 *τυχὼν τῆς προσηκούσης αὖθις ἐξαναστῇ, κἂν μὴ πόσιν*
ἀρτίοις δύνηται βαδίζειν, ἀλλ' ὑπερειδόντων τινῶν, ἢ
βακτηρίαις σκηριπτόμενος, δίττας ὁ παίσας ἐκτινέτω
ζημίας, τὴν μὲν εἰς ἀργίας ἐπανόρθωσιν, τὴν δὲ ἀντὶ
22 *τῶν ἰατρείων....Ἐὰν δὲ συμπλακῇ τις γυναικὶ ἐγκύῳ, καὶ*
πληγὰς ἐμφορήσῃ κατὰ τὴν γαστέρα, ἡ δὲ ἀμβλώσῃ· ἐὰν
μὲν ἄπλαστον καὶ ἀδιατύπωτον τὸ ἀμβλωθὲν τύχῃ, ζημι-
ούσθω, καὶ διὰ τὴν ὕβριν, καὶ ὅτι ἐμποδὼν ἐγένετο τῇ
φύσει ζωογονῆσαι τὸ κάλλιστον τεχνιτευούσῃ καὶ δημιουρ-
23 *γούσῃ ζῷον, ἄνθρωπον· εἰ δὲ ἤδη μεμορφωμένον, ἁπάντων*
τῶν μερῶν τὰς οἰκείας τάξεις καὶ ποιότητας ἀπειληφότων,
θνησκέτω (*De special. Legg.* § 19, ii. 317).

22, 23 *Ἐὰν μαχομένων ἀνδρῶν δύο πατάξῃ τις γυναῖκα ἐν*
γαστρὶ ἔχουσαν, καὶ ἐξέλθῃ τὸ παιδίον αὐτῆς μὴ ἐξει-
κονισμένον, ἐπιζήμιον ζημιωθήσεται, καθ' ὅ τι ἂν ἐπιβάλῃ
ὁ ἀνὴρ τῆς γυναικός, καὶ δώσει μετὰ ἀξιώματος· ἐὰν δὲ
ἐξεικονισμένον ᾖ, δώσει ψυχὴν ἀντὶ ψυχῆς (*De Congr.*
Erud. grat. § 24, i. 539).

26 *Πάλιν ἐάν τις, φησίν, ὀφθαλμὸν οἰκέτου ἢ θεραπαίνης*

In *De Parent. colend.* § 7, *καταλευέσθω* merely gives the idea of Israelite capital punishment.

22. LXX. *ἐὰν δὲ μάχωνται δύο ἄνδρες καὶ πατάξωσιν γυναῖκα.*

ἐκκόψῃ, ἐλευθέρους ἀφιέτω (*De special. Legg.* iii. § 33, ii. 330).

28 *Ἐάν τινα ταῦρος ἀναπείρας ἀποκτείνῃ, καταλευέσθω* (*ibid.* § 26, ii. 323).

33 Paraph. (*ibid.* § 27, ii. 324).

xxii. 2 Τούτου *χάριν καὶ* Μωϋσῆς *φησίν, ὅτι ἐὰν ἐν τῷ διορύγματι εὑρεθῇ ὁ κλέπτης, καὶ πληγεὶς ἀποθάνῃ, οὐκ*
3 *ἔστιν αὐτῷ φόνος· ἐὰν δὲ καὶ ὁ ἥλιος ἀνατείλῃ ἐπ' αὐτῷ, ἔνοχός ἐστιν, ἀνταποθανεῖται* (*Leg. Allegor.* iii. § 10, i. 93).

4 Κατατιθέσθω *διπλοῦν τὸ φώριον* (*De spec. Legg.* § 1, ii. 336).

6 *Ἐὰν δὲ ἐξελθὸν πῦρ εὕρῃ ἀκάνθας, καὶ προσεμπρήσῃ ἅλωνα ἢ στάχυας ἢ πεδίον, ἀποτίσει ὁ τὸ πῦρ ἐκκαύσας* (*Leg. Allegor.* iii. § 89, i. 136).

6 ff. Περὶ *παρακαταθηκῶν* (*De spec. Legg.* iv. § 7, ii. 340).

20 [Quare monens, "Advenam non vexabis," inducit dicens, "Advenae enim fuistis in terra Aegyptiorum"? (*Quaestt. et Sol. in Ex., Sermo* ii. § 2, A. ii. 468).]

22 *Χήραν καὶ ὀρφανὸν ἀπείρηται κακοῦν* (*Fragment. ex Caten. ined.* ii. 677).

[Quid est, "Ne forte vexatione vexaveritis viduam et pupillum"? (*Quaestt. et Sol. in Ex., Sermo* ii. § 4, A. ii. 470).]

26 *Ἐὰν ἐνεχύρασμα ἐνεχυράσῃς τὸ ἱμάτιον τοῦ πλησίον,*

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xxii. 3. *ἐὰν δὲ καὶ* (*Leg. Allegor.* iii. § 10): LXX. om. *καί*. *ὁ ἥλιος ἀνατείλῃ* (*ibid.*): LXX. *ἀνατείλῃ ὁ ἥλιος*. *ἀνταποθανεῖται* (*ibid.*): so LXX. Cod. B, *Vat. Rom.*; *ἀποθανεῖται* Codd. FA (*-ειτε* Cod. A).

6. *ἅλωνα* (*Leg. Allegor.* iii. § 89), so LXX. Codd. AF, Coislin.; *ἅλωνας* Cod. B, *Vat. Rom.* The Hebr. has the singular. *στάχυας* (*ibid.*), so several LXX. cursives (H. and P.); *στάχυς* Codd. BAF.

27 πρὸ δυσμῶν ἡλίου ἀποδώσεις αὐτό· ἔστι γὰρ τοῦτο περιβόλαιον αὐτό, μόνον τοῦτο ἱμάτιον ἀσχημοσύνης αὐτοῦ· ἐν τίνι κοιμηθήσεται; Ἐὰν καταβοήσῃ πρός με, εἰσακούσομαι αὐτοῦ, ἐλεήμων γάρ εἰμι (*De Somn.* i. § 16, i. 634).

Τοῦτο ἱμάτιον αὐτῷ μόνον ἀσχημοσύνης αὐτοῦ...ἐν τίνι οὖν κοιμηθήσεται; (*ibid.* 18, i. 637).

28 [Cur dicit, "Deos ne blasphemes"?...Cur, postquam dixerit, "Deos non blasphemare," illico adjecit, dicens,
30 "Neque principes"?...Quare pecudum nata praecipit septem diebus relinqui sub matribus suis? (*Quaestt. et Sol. in Exod., Sermo* ii. §§ 5, 6, 8, ii. 471—3).]

xxiii. 1 Καὶ Μωϋσῆς μέντοι φησὶν ἐν τοῖς ἀπαγορευτικοῖς· Οὐ παραδέξῃ ἀκοὴν ματαίαν (*De Confus. Ling.* § 27, i. 426).

Κελεύει δὴ πρῶτον ὁ νόμος τῷ δικαστῇ μὴ παραδέχεσθαι ἀκοὴν ματαίαν (*De Judice*, § 2, ii. 345; cf. *Fragment. ex Caten. inedita*, ii. 677).

[Quid est, "Non suscipies auditionem mendacem"? (*Quaestt. et Sol. in Ex., Sermo* ii. § 9, A. ii. 474).]

1, 2 Διὸ πολλαχοῦ παραινεῖ τῆς νομοθεσίας, ἀδίκῳ μηδενὶ συναινεῖν, μήτε ἀνθρώπῳ, μήτε τῷ πράγματι (*De special. Legg.* iv. § 8, ii. 342).

2 Καὶ ταῦτα νόμου διειρηκότος μὴ γίνεσθαι μετὰ πολλῶν ἐπὶ κακίᾳ (*De Ebriet.* § 7, i. 361).

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27. περιβόλαιον αὐτὸ (*De Somn.* i. § 16). This rendering probably reproduces the Kthiv כסותה: LXX. περιβόλαιον αὐτοῦ, following the Q'ri כסותו.

Ἐὰν καταβ. (*ibid.*): LXX. ἐὰν οὖν καταβ.

xxiii. 2. μετὰ πολλῶν. Philo in both passages translates ברבים literally; and possibly preserves an earlier rendering than the LXX. μετὰ πλειόνων. As Philo, "Codd. 75, 108, 118" (H. and P.).

ἐπὶ κακίᾳ; so LXX. Cod. B[ab]A, *Vat. Rom.;* Codd. B*F ἐν κακίᾳ.

Οὐκ ἔσῃ γάρ, φησίν, μετὰ πολλῶν ἐπὶ κακίᾳ (*De Migrat. Abrah.* § 11, i. 445).

3 Πρὸς δὲ τοῖς λεχθεῖσιν ἤδη καὶ ἄλλο θαυμάσιον εἰση-
γεῖται, κελεύων πένητα κρίσει μὴ ἐλεεῖν (*De Judice*,
§ 5, ii. 347).

[Cur dicit: "Pauperis non miseraberis in judicio"? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. § 10, A. ii. 474).]

4 Πάλιν, ἐὰν ἴδῃς, φησί, τινὸς τῶν οἰκείων ἢ φίλων ἢ
συνόλως ὧν οἶδας ἀνθρώπων ὑποζύγιον ἐν ἐρημίᾳ πλανώ-
μενον, ἀπαγαγὼν ἀποδός. Καὶ ἐὰν ἄρα τύχῃ μακρὰν
ἀφεστὼς ὁ δεσπότης, μετὰ τῶν σῶν διαφύλαξον, ἄχρις ἂν
ἐπανελθὼν κομίσηται παρακαταθήκην ἣν οὐκ ἔδωκεν, ἀλλ'
ἣν αὐτὸς ἐξευρὼν ἐκ φυσικῆς κοινωνίας ἀποδιδῷς (*De
Humanit.* § 10, ii. 391).

Κἂν πλανώμενον μέντοι, φησίν, ἐχθροῦ τινὸς ἴδῃς ὑποζύγιον, τὰ τῆς διαφορᾶς καταλιπὼν ὑπεκκαύματα, βαρυτέροις ἤθεσιν ἀπαγαγὼν ἀποδός (*ibid.* § 15, ii. 394).

[Quare occurrenti asinis inimici errantibus jubet
5 reducere eos et reddere?...Quare si viderit quis inimici
sui asinum sub onere prolapsum, jubet non praeter-
mittere (occasionem) eum sublevandi cum eo (*Quaestt.
et Sol. in Ex.*, *Sermo* ii. §§ 11, 12, A. ii. 474, 475).]

Κἂν ἐχθρῶν ὑποζύγια ἀχθοφοροῦντα τῷ βάρει πιεσθέντα προσπέσῃ, μὴ παρελθεῖν, ἀλλὰ συνεπικουφίσαι καὶ συνεγεῖραι (*De Humanit.* § 15, ii. 394).

6 Πενία καθ' ἑαυτὴν μὲν ἐλέου χρῄζει εἰς ἐπανόρθωσιν
ἐνδείας, εἰς δὲ κρίσιν ἰοῦσα βραβευτῇ χρῆται τῷ τῆς
ἰσότητος νόμῳ (*Fragmenta ex Caten. inedita*, ii. 678).

8 Δεύτερον παράγγελμα κριτῇ, δῶρα μὴ λαμβάνειν·

τὰ γὰρ δῶρα, φησὶν ὁ νόμος, πηροῖ μὲν ὀφθαλμοὺς βλέποντας, τὰ δὲ δίκαια λυμαίνεται (*De Judice*, § 3, ii. 346).

9 *Ὑμεῖς γὰρ οἴδατε τὴν ψυχὴν τοῦ προσηλύτου* (*Fragmenta ex Catena inedita*, ii. 677).

[Quare adjicit, quod vos conscii estis animi advenae? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. § 2, A. ii. 469).]

(Paraphr.) 10, 11 *Ἑξαετίαν, φησίν, ἀπολαυέτωσαν οἱ οἰκήτορες ἀνθ' ὧν ἐκτήσαντο καὶ ἐγεωπόνησαν, ἕνα δὲ ἐνιαυτὸν ἕβδομον οἱ ἀκτήμονες καὶ ἀχρήματοι, μηδενὸς τῶν κατὰ γεωργίαν ἀποτελεσθέντος* (*De Humanit.* § 10, ii. 391).

13 *Ὄνομα θεῶν ἑτέρων μήτε τῇ ψυχῇ παραδέξῃ εἰς ὑπόμνησιν μήτε φωνῇ διερμηνεύσῃς* (*De Parent. Colend.* § 9, A. M. 31, vol. v. 63).

15 [Quid est, "Non apparebis in conspectu meo vacuis manibus"? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. § 7, A. ii. 473).]

(Paraphr.) 18 *Οὐ δεῖ ζυμιωτὸν παρεῖναι ἐπὶ τῶν θυσιαζομένων, ἀλλὰ πάντα τὰ προσαγόμενα εἰς θυσίαν ἤτοι προσφορὰν ἄζυμα δεῖ εἶναι* (*Fragmenta ex Caten. inedit.* ii. 678).

[Quid est, "Non immolabis in fermento sanguinem victimae"?...Quid est, "Non dormiet adeps solemnitatis meae usque ad mane"? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. §§ 14, 15, A. ii. 478, 479).]

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8. LXX. *τὰ γὰρ δῶρα ἐκτυφλοῖ ὀφθαλμοὺς βλεπόντων καὶ λυμαίνεται ῥήματα δίκαια.*

10. *οἰκήτορες* (*De Humanit.* § 10). Mangey conjectures *οἱ κτήτορες*, which would be a better antithesis to *οἱ ἀκτήμονες*. He compares *De Septen.* ii. 289 *αὐτοὺς πρὸς κοινωνιάν ἐκάλεσε τῶν κτητόρων.*

19 Πρόσταγμα τεθεικότος τοῦ νομοθέτου, ἵνα τὰς ἀπαρχὰς τῶν πρωτογεννημάτων τῆς γῆς εἰσφέροιμεν εἰς τὸν οἶκον τοῦ θεοῦ (*De ss. Abelis et Caini*, § 20, i. 177).

Οὐχ ἑψήσεις ἄρνα ἐν γάλακτι μητρός (*De Humanit.* § 18, ii. 399; cf. § 17, ii. 396).

20 †Καὶ γὰρ εἴρηταί που· Ἰδοὺ ἐγώ εἰμι, ἀποστελῶ ἄγγελόν μου εἰς πρόσωπόν σου τοῦ φυλάξαι σε ἐν τῇ ὁδῷ† (*De Agricult.* § 12, i. 308).

(Paraphr.) Cf. *Fragment. ex Cat. ined.* ii. 678.

20, 21 Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ἵνα φυλάξῃ σε ἐν τῇ ὁδῷ, ὅπως εἰσαγάγῃ σε εἰς τὴν γῆν ἣν ἡτοίμασά σοι. Πρόσεχε αὐτῷ, καὶ εἰσάκουε αὐτοῦ, μὴ ἀπείθει αὐτῷ· οὐ γὰρ μὴ ὑποστείληταί σε, τὸ γὰρ ὄνομά μου ἐστὶν ἐπ' αὐτῷ (*De Migrat. Abrah.* § 31, i. 463).

[Quid est, "Ecce ego mitto angelum meum ante faciem tuam, ut servet te in via, ut inducat te in terram quam paravi tibi. Attende tibi et exaudi (eum), non sis incredulus (ei), non enim verebitur te; nomen enim meum est super eum"? (*Quaestt. et Sol. in Ex., Sermo* ii. § 13, A. ii. 476).

22 Quid est, "Quod si audiendo audieris vocem meam, et feceris omnia quaecunque dico tibi, inimicus ero inimicis tuis, et adversabor (iis) qui adversantur tibi"?...Si

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†—† Haec desunt in omnibus MSS. (Mangey).

20. Ἰδοὺ ἀποστέλλω (*De Migrat. Abrah.* § 31), ἰδοὺ ἐγώ εἰμι, ἀποστελῶ (*De Agricult.* § 12); LXX. ἰδοὺ ἐγὼ ἀποστέλλω.

21. Πρόσεχε αὐτῷ (*De Migrat. Abrah.* § 31); LXX. πρόσεχε σεαυτῷ, so *Quaestt.* Philo's αὐτῷ is closer to the Hebrew השמר מפניו, and is probably the earlier rendering.

μὴ ἀπείθ. (*ibid.*), so LXX. Codd. AF, cf. *Quaestt.* "Non sis incredulus": pr. καὶ Cod. B, *Vat. Rom.*

audiendo audiretis vocem dei? (*ibid. Sermo* ii. § 16, A. ii. 480).]

24 Τὸ δὲ καθαιρῶν καθελεῖς καὶ συντρίβων συντρίψεις τοιοῦτον ὑποβάλλει νοῦν. Ἔνιά τινες καθαιροῦντες ὡς ἀναστήσοντες, καὶ συντρίβουσιν ὡς αὖθις ἁρμοσόμενοι (*Fragment. ex Cat. inedit.* ii. 678).

[Quid est, quod "Destruendo destrues, et conterendo
25 conteres statuas eorum"?...Cur dicit: "Benedicam panem
tuum et aquam, et avertam infirmitates a te"?...Cibum
et sanitatem subsignat: cibum per panem et aquam,
sanitatem vero per aversionem infirmitatum (*Quaestt. et
Sol. in Ex., Sermo* ii. §§ 17, 18, A. ii. 480, 481).]

26 [Quare dicit: "Non erit in te semine carens et sterilis"?...Quid est: "Numerum dierum tuorum implebo"? (*ibid.* §§ 19, 20, A. ii. 482, 483).]

Τοῦτ' ἔστιν ὅπερ εἶπέ που θεσπίζων, ὅτι τὸν ἀριθμὸν τῶν ἡμερῶν σου ἀναπλήσεις (*De Praem. et Poen.* § 19, ii. 426).

27 [Quare dicit: "Timorem mittam, qui te antecedat"?...
Quid est, "Terrificabo stupore omnes ethnicos (vel, gentes)
ad quos ingredieris"?...Quid est, "Dabo inimicos tuos
28 fugitivos"?...Cur dicit: "Mittam crabronem[1] ante te, et
ejiciam inimicos tuos"? (*Quaestt. et Sol. in Ex., Sermo* ii.
§§ 21, 22, 23, A. ii. 482—484).]

(Paraphr.) Ἐνίους δὲ τῶν ἐχθρῶν ἀναξίους ἔσεσθαί φησιν ἥττης ἀνθρώπων οἷς σμήνη σφηκῶν ἀντιτάξειν ἐπ' ὀλέθρῳ αἰσχίστῳ, προπολεμοῦντα τῶν ὁσίων (*De Praem. et Poen.* § 16, ii. 423).

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[1] Armen. hoc loco *equi vespam*, s. *possidentem* s. *suggillantem equos*; at in Gen. xxiii. 28 *vespa* (Aucher).

Σύμβολον δὲ ὑποληπτέον εἶναι τοὺς σφῆκας ἀνελπίστου δυνάμεως θείᾳ πομπῇ σταλησομένης (*Fragment. ex Caten. inedit.* ii. 679).

29 [Quare rationem infert, non omnes omnino uno tempore inimicos, sed paulatim ejiciendi, ne terra in desertum redacta multae bestiae venientes congregarentur? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. § 25, A. ii. 485).]

31 *Ταῦτα μὲν αὐτοῖς ὁ θεὸς ἐπηγγείλατο, πειθομένοις αὐτῷ καὶ τὰ προστεταγμένα φυλάττουσιν. Ἐπειδὴ δὲ παραβάται καὶ ἀπειθεῖς τοῦ θείου νόμου ἀπεδείκνυντο, συνέστειλε τὴν ἐπαγγελίαν ἀπὸ Δὰν ἕως Βηρσαβεέ* (*Fragment. ex Caten. ined.* ii. 679).

33 [Cur "offendiculum" appellat alienorum[1] deorum servitutem? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. § 26, A. ii. 486).]

xxiv. 1 *Διὸ καὶ λόγιον ἐχρήσθη τῷ σοφῷ τοιόνδε· Ἀνάβηθι πρὸς κύριόν σου, σὺ καὶ Ἀαρὼν καὶ Ναδὰβ καὶ Ἀβιοὺδ καὶ ἑβδομήκοντα τῆς γερουσίας Ἰσραήλ* (*De Migrat. Abrah.* § 31, i. 462).

[Quid est, "Et Moysi dixit: Ascende tu et Aaron et Nabad et Abiud"?...Quare dicit, "Adorabunt a
2 longe dominum"?...Cur dixerit, quod "Moyses solus
accedet ad deum, et illi non appropinquabunt: populus

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31. *Ταῦτα μὲν κ.τ.λ.* (*Fragment.*); the passage is a comment of Philo's upon the non-fulfilment of the promise contained in the verse.

[1] Ad verbum *heterodoxorum* (Aucher).

xxiv. 1. *πρὸς κύριόν σου* (*De Migrat. Abrah.* § 31). The *σου* is possibly an error, before *συ*; *πρὸς τὸν κυρ.* LXX. Cod. B, *Vat. Rom.*; om. *τὸν* Codd. AF, Coislin., and 14 cursives (H. and P.).

τῆς γερουσίας (*ibid.*): LXX. *τῶν πρεσβυτέρων.* In ver. 9 Cod. B has *γερουσίας*, Codd. AF *πρεσβυτέρων.*

autem non ascendet cum eis"? (*Quaestt. et Sol. in Ex., Sermo* ii. §§ 27—29, A. ii. 487, 488).]

4 [Quare, "Mane surgens Moses aedificat altare sub
monte, et duodecim lapides in duodecim tribus Israel"?...
5 Quare adolescentes, non vero seniores, mittit?...Quare
"Qui missi sunt adolescentes holocausta offerunt, et victi-
6 mas immolant vitulos"?...Cur "sumens Moses dimidium
sanguinis in crateras infundebat, dimidium autem circa
altare fundebat"? (*Quaestt. et Sol. in Ex., Sermo* ii. §§ 30—
33, A. ii. 489—491).]

Λαβὼν γάρ, φησί, τὸ ἥμισυ τοῦ αἵματος ἐνέχεεν εἰς κρατῆρας, τὸ δὲ ἥμισυ προσέχεε πρὸς τὸ θυσιαστήριον (*Quis rerum div. heres*, § 38, i. 498).

7 [Quid est, "Accipiens librum testamenti legit in aures
universi populi"?...Cur illum, qui in cratere erat, sangui-
8 nem sumptum respergebat circa populum?...Quare super-
addens dicit: "Ecce sanguis testamenti eorum quae
praecepit dominus ad vos de omnibus verbis his"?
(*Quaestt. et Sol. in Ex., Sermo* ii. §§ 34—36, A. ii. 493—
495).]

9 *Τοὺς ἑβδομήκοντα ἄνδρας λέγει τοὺς μετὰ Μωσέα*
11 *καὶ Ἀαρὼν καὶ Ναδὰβ καὶ Ἀβιούδ. Τὸ δὲ οὐ διεφώνησαν*
10 *τοῦτο μᾶλλον δηλοῖ, ὅτι πάντες ἐπίσης εἶδον τὸν τόπον*
ἐν ᾧ εἱστήκει ὁ θεός· ἢ ὅτι οὐδὲν ἀπελείφθη (*Fragmenta*
ex Cat. inedit. ii. 679).

Τότε γὰρ τὸν μὲν τόπον ὃς δῆλός ἐστι θεάσονται, ᾧ ὁ ἀκλινὴς καὶ ἄτρεπτος θεὸς ἐφέστηκε, τὰ δὲ ὑπὸ τοὺς

6. *κρατῆρας* (*Quis rerum div. heres*, § 38), "in crateras" (*Quaestt.*); so LXX. Cod. B, *Vat. Rom.*; *κρατῆρα* Codd. AF, Coislin., Cat. Niceph. *τὸ δὲ ἥμισυ* (*ibid.*); LXX. + *τοῦ αἵματος*.

πόδας αὐτοῦ, τὸ ὡσεὶ ἔργον λίθου σαπφείρου καὶ ὡς ἂν εἶδος στερεώματος τοῦ οὐρανοῦ, τὸν αἰσθητὸν κόσμον, ὃν αἰνίττεται διὰ τούτων (*De Confus. Ling.* § 20, i. 419).

Εἶδον γάρ, φησί, τὸν τόπον οὗ εἱστήκει ὁ θεὸς τοῦ Ἰσραήλ (*De Somniis*, i. § 11, i. 630, ii. § 32, i. 688).

[Quid est, "Viderunt locum, ubi stabat deus Israel, et sub pedibus ejus sicut opus lateris sapphiri, et sicut visio firmamenti coeli puritate"?...Quare dicitur: "quasi species firmamenti puritate"? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. § 37, A. ii. 494, 495).]

11 *Γένος γάρ ἐσμεν τῶν ἐπιλέκτων τοῦ τὸν θεὸν ὁρῶντος Ἰσραήλ, ὧν διεφώνησεν οὐδὲ εἷς, ἵνα τὸ τοῦ παντὸς ὄργανον, ὁ κόσμος πᾶς, τῆς ἁρμονίας μουσικῶς μελῳδῆται* (*De Confus. Ling.* § 14, i. 413).

[Quare dicit: "De electis videntibus nemo recessit (s. discrepavit[1])"? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. 38, A. ii. 496).]

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10. *σαπφείρου* (*De Confus. Ling.* § 20), so LXX. Cod. B, *Vat. Rom.*; *σάπφειρος* Cod. A, *-ρον* Cod. F.

ὡς ἂν (*ibid.*); LXX. *ὥσπερ*.

Philo (*ibid.*) uses *λίθου* for *πλίνθου*. But he must have been acquainted with the rendering *πλίνθου*; for a little earlier he has the phrase *μήτε συντιθέναι σώματα πλίνθου τρόπον*, and a little later adds *παγκάλως δ' ἔχει τὸ ἐν παραβολῆς εἴδει φάναι τὸν κόσμον ὡς εἶδος πλίνθου*.

ὁ θεὸς (*De Somn.* i. § 11), so LXX. Cod. B, *Vat. Rom.*; pr. *ἐκεῖ* Cod. AF.

11. *διεφώνησαν* (*Fragment.*); *διεφώνησεν* (*De Confus. Ling.* § 14), as LXX.

[1] Sic Cod. B; id probat et Georgius in supplemento Glossarii; verum Cod. C una cum text. Arm. Genes. l. l. *nemo consumptus est.* Id notat et Gr. *οὐ διεφώνησεν* proprie sonans, *non discrepavit voce*, ut accipit Philo. Pro autem *Israel* qui vulgo exponitur *videns*

[Quid est, "Apparuerunt deo in eo loco, et manducaverunt, et biberunt"?...Talis autem apparentia cibus est animae, et vera participatio vitae causa est immortalitatis. Quare etiam dicitur: "Comederunt ac biberunt"?...Quid
12 est, "Ascende ad me in montem et esto ibi"?...Cur in tabulis lapideis mandata scribuntur?...Si deus legem
13 scribat?...Quare solus Moses accersitus non solus ascendit, sed cum Jesu?...Quare Aaronem et Hor relinquit infra
16 cum senioribus judicibus?...Quid est, "Et descendit gloria dei super montem Sina"?...Cur operitur mons nube sex dies, septimo autem Moses sursum vocatur?...
17 Quid est, "Species gloriae domini tanquam ignis ardens coram filiis videntis (deum, i.e. Israel)"? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. §§ 39—47, A. ii. 496—503).]

Τὸ δὲ εἶδος τῆς δόξης κυρίου φησὶν ἐμφερέστατον εἶναι φλογί, μᾶλλον δὲ οὐκ εἶναι, ἀλλὰ φαίνεσθαι τοῖς ὁρῶσι...Ἐπιφέρει γοῦν τὸ ἐνώπιον τῶν υἱῶν Ἰσραήλ, ἐναργέστατα μηνύων, ὅτι φαντασία φλογὸς ἦν, ἀλλ᾽ οὐ φλὸξ ἀληθής (*Fragmenta ex Cat. ined.* ii. 679).

18 *Ὧν ἀκροατὴν Μωϋσῆν ἀσώματον γενόμενον λόγος ἔχει τεσσεράκοντα ἡμέρας καὶ τὰς ἴσας νύκτας, μήτε ἄρτου μήτε ὕδατος ψαῦσαι τὸ παράπαν* (*De Somn.* i. § 6, i. 626).

[Cur intrat Moses in medium nubis?...Cur Moses quadraginta diebus totidemque noctibus in monte permanet? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. §§ 48—49, A. ii. 504).]

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deum a Philone substituitur *videns*, tam hic quam infra § 47. Sicut etiam apud Eusebium Praep. Evang. xi. 14 citatus ipse Philo dicens: *ὁ ὁρῶν Ἰσραήλ.* (Auch.)

17. *ἐνώπιον* (*Fragment.*); LXX. *ἐναντίον.* Compare for this verse chap. xxxiv. 28.

XXV. 1, 2 Ἐλάλησε, φησί, κύριος πρὸς Μωϋσῆν λέγων, Εἰπὸν τοῖς υἱοῖς Ἰσραήλ, καὶ λάβετέ μοι ἀπαρχάς, οἷς ἂν δόξῃ τῇ καρδίᾳ λήψεσθαι τὰς ἀπαρχάς μου (*Quis rerum div. heres*, § 23, i. 489).

2 [Quare primitias ab omnibus corde volentibus jubet
7 (8) accipere?...Quid est, "Facies mihi sanctuarium, et ap-
8 (9) parebo in vobis"?...Quid est, "Facies secundum omnia
quantum ego ostendo tibi in monte indicia tabernaculi et
9 (10) vasorum ejus"?...Cur ex lignis imputridis arca?...
10 (11) Cur auro puro intrinsecus, et extrinsecus auro?...Quid
est, "cymacia tortilia" (s. limbus in circuitu) quae jubet
11 (12) circa arcam construere?...Quare quatuor annulos ad-
aptat arcae, duos in latere uno, et duos in altero?...Quid
12 (13) sunt "Gestatoria de lignis imputridis"?...Cur gestato-
15 (16) ria nectuntur in annulos ad portandam arcam?...Quid
est, "Injicies in arcam testificationem, quam dabo tibi"?...
16 (17) Quid est, "propitiatorium," et quare "epithema" (super-
positionem, s. opertorium) illud vocavit?...Quare propitiato-

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XXV. 2. λάβετέ μοι (*Quis rerum div. heres*, § 23), so LXX. Codd. AF: om. μοι Cod. B, *Vat. Rom.* Hebr. ויקחו־לי. Philo lays stress on the pronoun (*Quis rerum div. heres*, § 24) Νυνὶ μὲν οὖν "Λάβετέ μοι" φησὶ διδοὺς τὰ πρέπονθ' αὐτῷ.

Philo omits παρὰ πάντων after ἀπαρχάς; but "ab omnibus" appears in *Quaestt.*

λήψεσθαι (*ibid.*). Probably an error for λήψεσθε of LXX. Codd. AF: pr. καὶ Cod. B, *Vat. Rom.*

10. "intrinsecus, et extrinsecus" (*Quaestt.*). A misunderstanding of the passage, which shows however that the reading of LXX. Codd. AF, *Vat. Rom.*, ἔσωθεν καὶ ἔξωθεν, was adopted, and not that of Cod. B ἔξωθεν καὶ ἔσωθεν.

12. "de lignis imputridis" (*ibid.*); so LXX. Cod. AF ἐκ ξύλων ἀσήπτων: Cod. B *Vat. Rom.* ξύλα ἄσηπτα.

rium "longitudinem et latitudinem" tantum habet, non
17 (18) vero altitudinem (sive profunditatem)?...Quid sit
18 (19) "Cherubim"?..Quare "aurei tornatiles"?..Cur in ambo-
bus lateribus altaris Cherubim collocabat?...Quare dicit:
19 (20) "Extendat (s. Extendant) alas Cherubim ut obum-
bret"?...Cur facies Cherubim ad se invicem respiciunt,
et ambo (vultus) in propitiatorium? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. §§ 48—66, A. ii. 504—514).]

21 (22) *Λαλήσω γάρ σοι, φησίν, ἄνωθεν τοῦ ἱλαστηρίου ἀνὰ μέσον τῶν δυοῖν χερουβίμ* (*Quis rerum div. heres*, § 34, i. 496; *De Profug.* § 19, i. 561 *χερουβίν*).

[Quid est, "Innotescam vobis inde"?...Quid est,
"Loquar tibi desursum ex propitiatorio, e medio duorum
22 (23) Cherubim"?...Quid est "mensa," et quare ex auro puro?
23 (24)..Ad quid "tortilia cymacia" circa mensam?...Cur super
28 (29) mensam, catini et thuribula, cyathi et libatoria?
(*Quaestt. et Sol. in Ex.*, *Sermo* ii. §§ 67—71, A. ii. 514—518).]

29 (30) Τὸ *ἄζυμον πέμμα τοῦτο οὕτως ἐστὶν ἱερόν, ὥστε χρησμοῖς προστέτακται δώδεκα ἄρτους ἀζύμους ταῖς φυλαῖς ἰσαρίθμους προτιθέναι ἐπὶ τῆς ἐν τοῖς ἀδύτοις χρυσῆς τραπέζης, καὶ καλοῦνται προθέσεως* (*De Congr. Erud. grat.* § 30, i. 543).

[Cur dicit: "Impones super mensam panem in conspectu meo semper"? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. § 72, A. ii. 518).]

31 ff. Τὸ *παραπλήσιόν μοι δοκεῖ σαφέστατα μεμηνῦσθαι καὶ ἐπὶ τῆς ἱερᾶς λυχνίας· δεδημιούργηται γὰρ ἓξ καλαμίσκους*

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21. *δυοῖν*: so Philo in both passages; LXX. *δύο*.
χερουβίμ (*Quis rerum div. heres*), *χερουβίν* (*De Profug.*); LXX. *χερουβείν* Codd. BAF, *χερουβείμ* *Vat. Rom.*, *χερουβίμ* Cat. Niceph.

ἔχουσα, τρεῖς ἑκατέρωθεν, ἑβδόμη δὲ αὕτη μέση, διακρίνουσα καὶ διαιροῦσα τὰς τριάδας· τορευτὴ γάρ ἐστι, τεχνικὸν καὶ δόκιμον θεῖον ἔργον, ἐξ ἑνὸς χρυσίου καθαροῦ....Περὶ τῆς εἰρημένης λυχνίας ὁ τεχνίτης διαλεγόμενος πάλιν φησίν, ὅτι ἐκ τῶν καλαμίσκων εἰσὶν οἱ βλαστοὶ ἐξέχοντες τρεῖς ἑκατέρωθεν, ἐξισούμενοι ἀλλήλοις, καὶ τὰ λαμπάδια αὐτῶν ἅ ἐστιν ἐπὶ τῶν ἀκρῶν καρυωτὰ ἐξ αὐτῶν, καὶ τὰ ἀνθέμια ἐν αὐτοῖς, ἵν' ὦσιν ἐπ' αὐτῶν οἱ λύχνοι καὶ τὸ ἀνθέμιον τὸ ἕβδομον ἐπ' ἄκρου τοῦ λαμπαδίου στερεόν, ὅλον χρυσοῦν, καὶ ἑπτὰ λύχνους ἐπ' αὐτοῖς χρυσοῦς (*Quis rerum div. heres*, § 44, i. 503).

Καὶ γὰρ τὴν λυχνίαν, τὸ ἀρχέτυπον τοῦ μιμήματος παράδειγμα, ἐκ τοῦ ἑνὸς μέρους φησὶ φαίνειν, δηλονότι τοῦ πρὸς θεόν. Ἑβδόμη γὰρ οὖσα καὶ μέση τῶν ἓξ καλαμίσκων δίχα διῃρημένων εἰς τριάδα ἑκατέρωθεν δορυφορούντων, ἄνω τὰς αὐγὰς ἀποστέλλει πρὸς τὸ ἕν (*De Congr. Erud. grat.* § 2, i. 520).

[Ad quid, candelabrum tornatile ex auro puro?...
Quid est, quod hastile ejus, et rami, et crateres (s. scyphi),
sphaerulae, et lilia, omnia ex ipso erant?...Quid sunt sex
rami exeuntes de latere utroque aeque tres?...Quare in
singulis ramis tres sunt crateres (s. scyphi) in nucis ornatu
34 expressi, sphaerulaque et lilium?...Cur candelabri "quat-
37 tuor crateres"?...Quare "lucernae" candelabri septem?...
Quare dicit, "ex una regione lucere candelabrum"?...
38, 39 Quid sunt "tegmina candelabri et bases[1]"?...Quare

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37. *μέρους* (*De Congr. Erud. grat.* § 2); LXX. *προσώπου.*

[1] Aliis emunctoria et suppositoria eo quod in Gr. vulgo legitur *τὸν ἐπαρυστῆρα καὶ τὰ ὑποθέματα.* Verum Philo pro anteriori videtur legi velle *ἀνάβολα.* (Auch.)

candelabro "pondus" distribuit "talentum ex auro
40 puro"?...Quid est, "Facies juxta exemplar ostensum tibi in monte"?...Iterum sub aenigmate exemplaris designat incorporeum coelum, prototypum sensibilis; quoniam exemplar, signum, et mensura est illud visibilis. Quam ob rem testatur dicens, Inspice (*Quaestt. et Sol. in Ex.*, *Sermo* ii. §§ 73—82, A. ii. 519—524).]

Κατὰ τὸ παράδειγμα τὸ δεδειγμένον σοι ἐν τῷ ὄρει πάντα ποιήσεις (*Leg. Allegor.* iii. § 33, i. 108).

xxvi. 1 *Προιὼν δὲ καὶ τὸ θεῖον ἐνδιαίτημα, τὴν σκηνήν, δέκα αὐλαίας ἐρεῖ...ἐπειδὴ καὶ τὰς αὐλαίας τῶν τοιούτων συνύφηνεν ἃ τῶν τεσσάρων στοιχείων σύμβολά ἐστιν· ἐκ γὰρ βύσσου καὶ ὑακίνθου καὶ πορφύρας καὶ κοκκίνου δημιουργοῦνται, τεσσάρων, ὡς ἔφην, ἀριθμῶν* (*De Congr. Erud. grat.* § 21, i. 536).

[Quare tabernaculum "decem cortinas" (s. aulaea) habet?...Quare cortinae "de bysso torto et hyacintho et purpura et cocco torto"?...Quare adjiciens dixit: "Opus
2 connexum facies cortinas sibi invicem connexas"?...Quare longitudo cortinae (unius) erat xxviii cubitorum et latitudo
6 iv?...Cur dixit: "Et erit tabernaculum unum"? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. §§ 84—88, A. ii. 524—527).]

28 [Quid est, "Sera media in spatio columnarum perveniat
30 ab uno latere in alterum"?...Quid est, "Facies tabernacu-

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40. LXX. *ὅρα ποιήσεις* (+*πάντα* Cod. F) *κατὰ τὸν τύπον τὸν δεδειγμένον σοι ἐν τῷ ὄρει*, cf. Heb. viii. 5 *Ὅρα γάρ, φησίν, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.* The insertion of *πάντα* is not supported by the Hebr.

xxvi. 1. *ἀριθμῶν* (*De Congr. Erud. grat.* § 21), probably an error for *ἀριθμῷ*; so Mangey.

lum secundum exemplar monstratum tibi in monte"?...
secundum visionem quae monstrata est tibi in monte...
Quid est velum? quare velum "de hyacintho et purpura
et cocco et bysso torto" fieri jubet?...Cur super quatuor
columnas jubet velum poni in extremitate tabernaculi?...
33 Quid est, "Facias dividere velum inter Sancta [et Sancta]
35 Sanctorum"?...Quare extra velum jubet mensam et cande-
36 labrum poni?...Cur externum "opertorium" (al. tentorium
v. adductorium) dixit, non vero velum, sicut internum?...
37 Quare super quinque columnas ponit opertoria?...
xxvii. 1 Quare altare vocat "arcam" "aram"?...Cur "altare
quadrangulum ex quinque cubitis longitudo ejus, exque
paribus latitudo"?...Quare "altitudo" altaris ex "tribus
2 cubitis"?...Quare "cornua" habet altare, non autem
3 supercusa, sed unita (altari)?...Quare vasa altaris omnia
"aenea" jubet fieri? (*Quaestt. et Sol. in Ex., Sermo* ii. §§
89—102, A. ii. 527—534).]

9 *Καὶ τὴν αὐλὴν τῆς ἱερᾶς σκηνῆς* Μ*ωσῆς κατασκευάζει
πήχεσιν ἑκατόν, τὸ πρὸς ἀνατολὰς καὶ δύσεις ἐκμετρού-
μενος διάστημα* (*De Mutat. Nomin.* § 35, i. 607).

20 [Quare lucernarum oleum jussit ex olivis fieri atque
defaecatum?...Optime tamen dictum et defaecatum
(purissimum) ex pura expurgataque materia praeparatio...
21 Quare a vespera usque ad mane jubet accendi lucernas?...
Cur Aaroni filiisque ejus jussum dat accendere lucernas?...
Quare dicit, "Extra velum, quod super Testamentum, ac-
xxviii. 2 cendet lucernas"?...Quare dicit sanctam stolam
7 pontifici ad honorem et gloriam facere?...Cur duo orae
sibi invicem commixtae in duabus partibus annexae?...
9 Quae sunt duae gemmae smaragdi, in quibus nomina

15 scribuntur duodecim principum tribuum?...Quid est "Ra-
tionale," et quare "judiciorum" illud nominat; cur autem
juxta texturam superhumeralis construitur rationale? Si-
16 cut et nomen ipsum monet, rationis est symbolum...Quare
quadrangulum et duplex rationale, palmo longitudo et
palmo latitudo? (*Quaestt. et Sol. in Ex.*, *Sermo* ii. §§
103—111, A. ii. 534—540).]

17 *Ὅτι δὲ τούτων ποιεῖται μνήμην, δι' ἑτέρων δηλοῖ,
ὅταν ἐπὶ τοῦ ποδήρους φῇ·* Καὶ *συνυφανεῖς ἐν αὐτῷ λίθον
τετράστιχον. Λίθων στίχος ἔσται, σάρδιον, τοπάζιον,
καὶ σμάραγδος, ὁ στίχος ὁ εἷς*—Ῥουβήν, Συμεών, Λευί.
Καὶ *ὁ στίχος, φησίν, ὁ δεύτερος ἄνθραξ καὶ σάπφειρος,
ὁ δὲ σάπφειρος πράσινος λίθος ἐστίν· ἐγγέγλυπται δὲ
τῷ μὲν ἄνθρακι ὁ* Ἰούδας, *τέταρτος γάρ· τῷ δὲ σαπφείρῳ
ὁ* Ἰσσάχαρ (*Leg. Allegor.* i. § 26, i. 60).

[Quare super rationale quatuor ordinum textura fit, et
secundum singulos ordines tres ponuntur gemmae?...
20 Quare unusquisque ordinum auro includitur ac ligatur?...
Quare ejusdem nominis sunt gemmae cum principibus
tribuum, sculpturam habentibus sigillis a nominibus?...
23 (29) Quare super pectus pontificis rationale, super quod
26 (30) nomina erant, quando ingreditur Sancta?...Quare
super rationale Revelatio et Veritas ponuntur? (*Quaestt.
et Sol. in Ex.*, *Sermo* ii. §§ 112—116, A. ii. 541—
543).]

Καὶ *ἐπιθήσεις ἐπὶ τὸ λόγιον τῶν κρίσεων τὴν δήλωσιν
καὶ τὴν ἀλήθειαν, καὶ ἔσται ἐπὶ τοῦ στήθους* Ἀαρών, *ὅταν*

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xxviii. 26. *τῶν κρίσεων* (*Leg. Allegor.* iii. § 40); LXX. *τῆς κρίσεως.* For the plural, see ver. 15.

εἰσέρχηται εἰς τὸ ἅγιον ἐναντίον κυρίου (*Leg. Allegor.* iii. § 40, i. 111).

27 (31) [Cur duplex (al. torta) hyacinthina tunica subucula
28 (32) dicitur?...Quare "peristomium" illud ab ipso talari
"in medio gyrum" habet, "ne rumpatur"?..."ne lace-
29 (33) retur"?...Quare in inferiore parte hujus subuculae
30 (34) quasi ex florescente malo punico formas mali punici
jubet fieri?...Quare juxta figuram mali punici "tin-
tinnabulum floridum" circumdat? (*Quaestt. et Sol. in Ex.*,
Sermo ii. §§ 117—120, A. ii. 544—547).]
31 (35) *Ἔσται ἀκουστὴ φωνὴ αὐτοῦ εἰσιόντος εἰς τὰ ἅγια*
(*De Migrat. Abrah.* § 18, i. 452).
32 (36) *Οὐκοῦν ἐπὶ μὲν τῆς κεφαλῆς ἐστι πέταλον χρυσοῦν*
καθαρόν, ἔχον ἐκτύπωμα σφραγῖδος, ἁγίασμα κυρίῳ
ἐπὶ δὲ τοῖς ποσὶν ἐπὶ τοῦ τέλους τοῦ ὑποδύτου κώδωνες
καὶ ἄνθινα (*ibid.*).

[Quid est "lamina aurea pura"?...Quare "Sculpes,
ait, in ea opus expressae caelaturae sigilli, sanctum
33 (37) domino"?...Quare super duplex hyacinthinum im-
34 (38) ponitur lamina?...Quare super frontem pontificis est
lamina, non vero super caput? (*Quaestt. et Sol. in Ex.*,
Sermo ii. §§ 120—124, A. ii. 547—548).]

xxix. 17 Μωϋσῆς ὁ θεοφιλέστατος, ὅς, ὅταν τὰς ὁλοκαύτους

εἰσέρχηται (*ibid.*); LXX. *εἰσπορεύηται*.

ἐναντίον (*ibid.*), so LXX. Cod. B; *ἔναντι* Codd. AF, *Vat. Rom.*

31. LXX. *καὶ ἔσται Ἀαρὼν ἐν τῷ λειτουργεῖν ἀκουστὴ ἡ φωνὴ αὐτοῦ, εἰσιόντι εἰς τὸ ἅγιον.*

32. *κυρίῳ* (*De Migrat. Abrah.* § 18); LXX. *κυρίου*.

ἐπὶ δὲ τοῖς ποσίν κ.τ.λ. (*ibid.*), referring probably to ver. 30, LXX. *παρὰ ῥοίσκον χρυσοῦν κώδωνα, καὶ ἄνθινον ἐπὶ τοῦ λώματος τοῦ ὑποδύτου κύκλῳ.*

τῆς ψυχῆς ἱερουργῇ θυσίας, τὴν μὲν κοιλίαν ἐκπλυνεῖ, τουτέστιν ὅλον τὸ ἐπιθυμίας ἕδος ἐκνίψεται (*De Migrat. Abrah.* § 12, i. 446).

XXX. 7 Οὐ γὰρ ἐφίεται τὴν ὁλόκαυτον θυσίαν ἔξω προσαγαγεῖν, πρὶν ἔνδον περὶ βαθὺν ὄρθρον ἐπιθυμιάσαι (*De Sacrific.* § 4, ii. 254).

13 Ἀρά γε οὐχὶ τούτῳ τρόπῳ καὶ τὸ δίδραχμον διενεμήθη τὸ ἅγιον; ἵνα τὸ μὲν ἥμισυ αὐτοῦ, τὴν δραχμήν, καθάρωμεν, λύτρα τῆς ἑαυτῶν ψυχῆς κατατιθέντες (*Quis rerum div. heres*, § 38, i. 499).

15 Ὁ πλουτῶν οὐ προσθήσει, καὶ ὁ πενόμενος οὐκ ἐλαττώσει ἀπὸ τοῦ ἡμίσους τοῦ διδράχμου (*ibid.* § 39, i. 499).

34 Λέγεται γάρ· Λάβε σεαυτῷ ἡδύσματα, στακτήν, ὄνυχα, καὶ χαλβάνην ἡδυσμοῦ, καὶ λίβανον διαφανῆ, ἐξαίρετον
35 ἐξαιρέτῳ, ἴσον ἴσῳ, καὶ ποιήσουσιν αὐτὸ θυμίαμα, μύρον μυρεψοῦ ἔργον, συνθέσεως καθαρᾶς, ἔργον ἅγιον (*ibid.* § 41, i. 500).

XXIX. 17. τὴν κοιλίαν ἐκπλυνεῖ (*De Migrat. Abrah.* § 12); LXX. πλυνεῖς τὰ ἐνδόσθια.

ἕδος (*ibid.*), so Mangey for εἶδος. Cf. *Leg. Allegor.* iii. § 38, i. 110 Τῷ δὲ ἐπιθυμητικῷ, τὸν περὶ τὸ ἧπαρ καὶ τὴν κοιλίαν τόπον· ἐνταῦθα γὰρ κατοικεῖ ἐπιθυμία, ὄρεξις ἄλογος.

XXX. 15. ἐλαττώσει (*Quis rerum div. heres*, § 39): LXX. Codd. AF ἐλαττονώσει; Cod. B, *Vat. Rom.* ἐλαττονήσει.

34. χαλβάνην (*ibid.* § 41), so LXX. Cod. B, *Vat. Rom.*; χαβράνην Cod. A, pr. καὶ, as Philo.

ἐξαίρετον ἐξαιρέτῳ (*ibid.*), possibly another rendering combined here with ἴσον ἴσῳ.

ἴσῳ (*ibid.*): LXX. + ἔσται.

35. ποιήσουσιν αὐτὸ (*ibid.*), so LXX. Cod. A[a]; Cod. B, *Vat. Rom.* ποιήσουσιν ἐν αὐτῷ.

LXX. μυρεψικὸν ἔργον μυρεψοῦ μεμιγμένον (+ συνθέσεως A), καθαρὸν ἔργον ἅγιον. The reading συνθέσεως of Cod. A looks like a survival of the rendering συνθέσεως καθαρᾶς preserved by Philo.

xxxi. 1–3 Ἀνεκάλεσεν ὁ θεὸς τὸν Βεσελεὴλ καὶ ἐνέπλησεν αὐτὸν πνεύματος θείου, σοφίας, συνέσεως, ἐπιστήμης, ἐπὶ παντὶ ἔργῳ διανοεῖσθαι (*De Gigant.* § 5, i. 265).

2 Βεσελεὴλ ἀνακαλεῖ ὁ θεὸς ἐξ ὀνόματος, καί φησιν αὐτῷ δωρήσεσθαι σοφίαν καὶ ἐπιστήμην, καὶ δημιουργὸν αὐτὸν καὶ ἀρχιτέκτονα πάντων τῶν τῆς σκηνῆς, τουτέστι τῶν τῆς ψυχῆς ἔργων, ἀποδείξειν (*Leg. Allegor.* iii. § 31, i. 106; cf. ἀνακαλεῖν *De Plant. Noe*, § 6, i. 333).

3 [Replevit cum divino spiritu sapientiae et intellectionis (*Quaestt. et Sol. in Ex., Sermo* i. § 90, A. ii. 62; cf. *De Spec. Leg.* iii. § 22, ii. 320).]

xxxii. 7 Οὗ ἕνεκά μοι δοκεῖ καὶ *Μωϋσῇ* διαλέγεσθαι, Βάδιζε, κατάβηθι, καὶ ἀνάβηθι (*De Posterit. Caini*, § 41, i. 251).

16 Δακτύλῳ γὰρ θεοῦ καὶ τὰς πλάκας, ἐν αἷς ἐστηλιτεύθησαν οἱ χρησμοί, φησιν ὁ ἱερὸς λόγος, γραφῆναι (*De Migrat. Abrah.* § 15, i. 449).

Αἱ γὰρ πλάκες ἔργον θεοῦ ἦσαν, καὶ ἡ γραφὴ γραφὴ θεοῦ κεκολαμμένη ἐν ταῖς πλαξί (*Quis rerum div. heres*, § 35, i. 496).

17 Λέγεται γάρ, ὅτι ἀκούσας Ἰησοῦς τοῦ λαοῦ κεκραγό-

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xxxi. 3. πνεύματος θείου (*De Gigant.* § 5); LXX. πνεῦμα θεῖον. ἐπὶ παντὶ ἔργῳ (*ibid.*); LXX. ἐν παντ. ἔργ.

xxxii. 7. *Μωϋσῇ* (*De Posterit. Caini*, § 41). Mangey's text has Μωϋσῆς. But his note suggests the dative; and this is probably the right reading in view of the LXX. ἐλάλησε κύριος πρὸς Μωυσῆν.

βάδιζε (*ibid.*); LXX. βάδιζε τὸ τάχος ἐντεῦθεν.

κατάβηθι (*ibid.*). Philo adds καὶ ἀνάβηθι. He probably quotes from memory, illustrating Ἡ δὲ Ῥεβέκκα κατέβη...καὶ ἀνέβη (Gen. xxiv. 17).

16. θεοῦ 2° (*Quis rerum div. heres*, § 35): +ἐστὶν LXX. Codd. AF[vid]; om. ἐστὶν, as Philo, Cod. B, *Vat. Rom.*

17. κεκραγότων (*De Ebriet.* § 24); LXX. κραζόντων.

των εἶπε πρὸς Μωϋσῆν· Φωνὴ πολέμου ἐν τῇ παρεμβολῇ.
18 Καὶ λέγει· Οὐκ ἔστι φωνὴ ἐξαρχόντων κατ' ἰσχύν, οὐδὲ
φωνὴ ἐξαρχόντων τροπῆς, ἀλλὰ φωνὴν ἐξαρχόντων οἴνου
19 ἐγὼ ἀκούω. Καὶ ἡνίκα ἤγγιζε τῇ παρεμβολῇ, ὁρᾷ τὸν
μόσχον καὶ τοὺς χορούς (*De Ebriet.* § 24, i. 372).

Φωνὴν γάρ, φησίν, ἐξαρχόντων ὑπ' οἴνου ἐγὼ ἀκούω... Πᾶς δὲ ὁ συνεγγίζων τῇ παρεμβολῇ τὸν μόσχον ὁρᾷ καὶ τοὺς χορούς (*ibid.* §§ 31, 32, i. 376).

20 Λέγεται γὰρ ἐν ἱεραῖς βίβλοις, ὅτι λαβὼν Μωϋσῆς τὸν
μόσχον κατέκαυσε πυρί, καὶ κατήλεσε λεπτόν, καὶ ἔσπειρεν
ἐπὶ τὸ ὕδωρ, καὶ ἐπότισε τοὺς υἱοὺς Ἰσραήλ (*De Posterit.
Caini*, § 46, i. 256).

26 (Paraphr.) Καὶ ἐπιθειάσας φησίν· Τίς ἐστιν ὁ μὴ τῷ
πλάνῳ συνενεχθείς, μηδὲ τὸ κῦρος ἐπιφημίσας τοῖς ἀκύ-
ροις; Πᾶς ὁ τοιοῦτος ἐμοὶ προσίτω (*Vita Mosis*, iii. § 37,
ii. 177).

27 Καὶ κτείνει ἕκαστος ἀδελφὸν καὶ πλησίον καὶ τὸν
ἔγγιστα (*De Profug.* § 17, i. 559).

Λέγεται γάρ· Ἀποκτείνατε ἕκαστος τὸν ἀδελφὸν αὐτοῦ, καὶ ἕκαστος τὸν πλησίον αὐτοῦ, καὶ ἕκαστος τὸν

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19. Καὶ ἡνίκα (*ibid.*), so LXX. Cod. B, *Vat. Rom.*: ἡνίκα δὲ Codd. AF.

ἤγγιζε (*ibid.*), so LXX. Cod. B, *Vat. Rom.*: ἤγγισεν Codd. AF.

20. κατέκαυσε πυρί (*De Posterit. Caini*, § 46), so LXX. Cod. A κατέκαυσεν πυρί: Codd. BF, *Vat. Rom.* κατέκαυσεν αὐτὸν ἐν πυρί.

κατήλεσε λεπτόν (*ibid.*): LXX. Cod. A κατήλασεν λεπτόν; Codd. BF, *Vat. Rom.* κατήλεσεν (-ασεν F) αὐτὸν λεπτόν.

ἔσπειρεν (*ibid.*), + αὐτὸν LXX.

ἐπὶ (*ibid.*), so LXX. Codd. B^{a}AF: ὑπὸ Cod. B*, *Vat. Rom.*

ἐπότισε (*ibid.*); + αὐτὸ LXX.

27. καὶ ἕκαστος τὸν πλησίον αὐτοῦ (*De Ebriet.* § 15), so LXX. Codd. AF, *Vat. Rom.*; omit Cod. B.

28 ἔγγιστα αὐτοῦ. Καὶ ἐποίησαν οἱ υἱοὶ Λευῒ καθ' ἃ ἐλάλησε
Μωϋσῆς. Καὶ ἔπεσον ἐκ τοῦ λαοῦ ἐν ἐκείνῃ τῇ ἡμέρᾳ εἰς
29 τρισχιλίους ἄνδρας...Ἐπληρώσατε τὰς χεῖρας ἕκαστος
σήμερον κυρίῳ ἐν τῷ υἱῷ ἢ τῷ ἀδελφῷ δοθῆναι ἐφ' ὑμᾶς
εὐλογίαν (*De Ebriet.* § 15, i. 366).
32 Εἰ ἀφῇς αὐτοῖς τὴν ἁμαρτίαν, ἄφες· εἰ δὲ μή, ἐξάλει-
ψόν με ἐκ τῆς βίβλου σου ἧς ἔγραψας (*Quis rerum div.
heres*, § 5, i. 475).

xxxiii. 7 Διὰ τοῦτο καὶ Μωϋσῆς ἔξω τῆς παρεμβολῆς πήγνυσι τὴν ἑαυτοῦ σκηνήν, μακρὰν ἀπὸ τῆς παρεμβολῆς, καὶ ἐκλήθη σκηνὴ μαρτυρίου (*Leg. Allegor.* ii. § 15, i. 76).

Καὶ ἐκλήθη ἡ σκηνὴ μαρτυρίου, σοφία μαρτυρουμένη ὑπὸ θεοῦ. Καὶ γὰρ πᾶς ὁ ζητῶν κύριον ἐξεπορεύετο, παγκάλως· εἰ γὰρ ζητεῖς θεόν, ὦ διάνοια, ἐξελθοῦσα ἀπὸ σαυτῆς ἀναζήτει (*ibid.* iii. § 15, i. 96).

Διὸ καὶ Μωϋσῆς λαβὼν τὴν αὐτοῦ σκηνὴν ἔξω πήττει τῆς παρεμβολῆς, καὶ μακρὰν διοικίζει τοῦ σωματικοῦ

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28. ἐλάλησε (*ibid.*); + αὐτοῖς LXX.

ἐν ἐκείνῃ τῇ ἡμέρᾳ (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; om. ἐν Cod. A: τῇ ἡμέρᾳ ἐκείνῃ Codd. AF.

29. κυρίῳ (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; pr. τῷ Cod. A.

ἢ τῷ (*ibid.*), so LXX. Cod. B; ἢ ἐν τῷ *Vat. Rom.*: καὶ ἐν Codd. AF.

32. LXX. Cod. B, *Vat. Rom.* εἰ μὲν ἀφεῖς αὐτοῖς τὴν ἁμαρτίαν αὐτῶν: om. αὐτῶν Codd. AF, as Philo (*Quis rerum div. heres*, § 5).

με (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; κἀμὲ Cod. A.

xxxiii. 7. In all three passages above quoted, Philo has τὴν αὐτοῦ (ἑαυτοῦ) σκηνήν: LXX. τὴν σκηνὴν αὐτοῦ.

μακρὰν ἀπὸ τῆς παρεμβολῆς (*Leg. Allegor.* ii. § 15): so LXX. Codd. B[ab mg]AF, *Vat. Rom.*; om. Cod. B*.

Καὶ...πᾶς ὁ ζητῶν (*ibid.* iii. § 15), so LXX. Cod. A (πᾶς ὁ ζ.); pr. καὶ ἐγένετο Codd. BF, *Vat. Rom.*

The reading ἡ σκηνὴ (*ibid.*) for σκηνὴ seems unsupported.

στρατοπέδου...Τὴν δὲ σκηνὴν ταύτην κεκλῆσθαί φησι μαρτυρίου (*Quod det. potiori insid.* § 45, i. 221; cf. *De Gigant.* § 12, i. 270).

Λαβὼν γὰρ Μωϋσῆς, φησί, τὴν ἑαυτοῦ σκηνὴν ἔπηξεν ἔξω τῆς παρεμβολῆς...μακρὰν ἀπὸ τῆς παρεμβολῆς (*De Ebriet.* § 27, i. 372; § 34, i. 378).

13 *Ἐμφάνισόν μοι σαυτόν, γνωστῶς ἴδω σε* (*Leg. Allegor.* iii. § 33, i. 107).

Ἐμφάνισόν μοι σεαυτόν (*De Posterit. Caini*, § 5, i. 229).

Ἐμφάνισόν μοι σεαυτόν, γνωστῶς ἵνα ἴδω σε (*De Mutat. Nomin.* § 2, i. 579).

15 *Λέγει γάρ, Εἰ μὴ αὐτὸς σὺ συμπορεύσῃ, μή με ἀγαγῇς ἐντεῦθεν* (*De Migr. Abrah.* § 31, i. 463).

17 *Λέγεται γὰρ ἐκ προσώπου θεοῦ, ὅτι εὕρηκας χάριν παρ' ἐμοί* (*Quod Deus immut.* § 24, i. 289).

20 [Nemo videns vultum meum vivet (*Sermo de Sampsone*, § 18, A. ii. 559; cf. *Jud.* 13. 22).]

23 *Τὰ μὲν ὀπίσω θεάσῃ, τὸ δὲ πρόσωπον οὐκ ὄψει* (*De Posterit. Caini*, § 48, i. 258).

Τὰ γὰρ ὀπίσω μου ὄψει, τὸ δὲ πρόσωπον οὐ μὴ ἴδῃς (*De Profug.* § 29, i. 570).

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13. *γνωστῶς ἴδω σε* (*Leg. Allegor.* iii. § 33), so LXX. Codd. BAF: *γνωστῶς ἵνα ἴδω σε* *Vat. Rom.* Philo inserts the *ἵνα* in *De Mutat. Nomin.* § 2.

15. *αὐτὸς σὺ συμπορεύσῃ* (*De Migrat. Abrah.* § 31); LXX. Cod. B *αὐτὸς σὺ πορεύῃ*; *Vat. Rom.* *αὐτὸς σὺ συμπορεύῃ*: Codd. AF *σὺ αὐτὸς συμπορεύσῃ* (-*εύῃ* F) *μεθ' ἡμῶν*.

ἀγαγῇς (*ibid.*); LXX. *ἀναγαγῇς*.

23. LXX. *τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεταί σοι*, as in *De Mutat. Nomin.* § 2.

Ὄψει τὰ ὀπίσω μου, τὸ δὲ πρόσωπόν μου οὐκ ὀφθήσεταί σοι (*De Mutat. Nomin.* § 2, i. 579).

xxxiv. 12 Πάντα τὸν αἰῶνα γίνωσκε σεαυτόν, ὡς καὶ Μωϋσῆς πολλαχοῦ διδάσκει, λέγων, Πρόσεχε σεαυτῷ (*De Migrat. Abrah.* § 2, i. 437).

28 Διὸ καὶ ἐν ἑτέροις μαρτυρεῖται αὐτῷ, Τετταράκοντα ἡμέρας ἄρτου οὐκ ἔφαγε καὶ ὕδωρ οὐκ ἔπιεν (*Leg. Allegor.* iii. § 48, i. 115).

xxxv. 3 Ἀπείρηται δὲ κατὰ ταύτην πῦρ ἐναύειν (*De Septenario* § 7, ii. 282).

22 Διὸ καὶ Μωϋσῆς τὴν τῶν ἱερῶν ἔργων κατασκευήν, οὐ μόνον ἀνδράσιν, ἀλλὰ καὶ γυναιξὶν ἐπέτρεψε ποιεῖσθαι. Τά τε γὰρ νήματα πάντα τῆς ὑακίνθου καὶ πορφύρας καὶ κοκκίνου καὶ βύσσου καὶ τριχῶν αἰγείων ἐπιτελοῦσι, καὶ τὸν ἑαυτῶν κόσμον ἀόκνως εἰσφέρουσι, σφραγῖδας, ἐνώτια, δακτυλίους, περιδέξια, ἐμπλόκια, πάνθ᾿ ὅσα χρυσὸν εἶχε τὴν ὕλην, τὸν σώματος κόσμον ἀνταλλαττόμεναι τοῦ τῆς εὐσεβείας (*De Migrat. Abrah.* § 17, i. 451).

30 Διὰ τοῦτο Μωϋσῆν ἀνακέκληκεν, καὶ ἐλάλησεν αὐτῷ ὁ θεός (*Leg. Allegor.* iii. § 33, i. 107).

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xxxiv. 12. Μωϋσῆς (*De Migrat. Abrah.* § 2), "Forte Μωϋσῆν. Sunt enim verba Domini ad Mosem, non Mosis ad populum" (Mangey).

28. ἄρτου (*Leg. Allegor.* iii. § 48); LXX. ἄρτον.

xxxv. 3. ἐναύειν (*De Septen.* § 7). Cf. Joseph. *De Bell. Jud.* ii. 8. 9 ὡς μηδὲ πῦρ ἐναύειν ἐκείνῃ τῇ ἡμέρᾳ.

30. ἀνακέκληκεν (*Leg. Allegor.* iii. § 33). The LXX. has Ἰδοὺ ἀνακέκληκεν ὁ θεὸς ἐξ ὀνόματος τὸν Βεσελεήλ. Philo borrows the phrase ἀνακέκληκεν ὁ θεὸς from this verse, and quoting by memory applies it to the summons of God to Moses in chap. xix. or xxiv. Cf. Lev. i. 1.

xxxviii. 26 (8) Προσφιλοτιμούμεναι μέντοι καὶ τὰ κάτοπτρα ἑαυτῶν συγκαθιεροῦσιν εἰς τὴν τοῦ λουτῆρος κατασκευήν (*De Migrat. Abr.* § 17, i. 451).

xxxix. 3 Τὰ πέταλα τοῦ χρυσίου τέμνει τρίχας, ὥς φησι Μωϋσῆς, ἓν μῆκος ἀπλατές, ἀσωμάτοις γράμμασιν ἐμφερές (*Quis rerum div. heres*, § 26, i. 491).

LEVITICUS.

i. 3 ff. Ἔστω δή, φησί, πρῶτον μὲν τὸ ἱερεῖον ἄρρεν, ἐκ τῶν πρὸς τὰς θυσίας ἀριστίνδην ζώων ἐπικριθέντων, μόσχος, ἢ ἀμνός, ἢ ἔριφος. Ἔπειτα δὲ ἀπονιψάμενος ὁ προσάγων τὰς χεῖρας ἐπιφερέτω τῇ τοῦ ἱερείου κεφαλῇ. Καὶ μετὰ ταῦτα λαβών τις τῶν ἱερέων καταθυέτω, καὶ φιάλην ἕτερος ὑποσχὼν καὶ δεξάμενος τοῦ αἵματος ἐν κύκλῳ περιϊὼν τὸν βωμὸν ἐπιῤῥαινέτω, καὶ τὸ ἱερεῖον ἀποδαρὲν εἰς ὁλόκληρα μέρη διανεμέσθω, κοιλίας ἀποπλυνομένης καὶ ποδῶν. Εἶτα σύμπαν *τὸ ἱερεῖον πυρὶ* θεοῦ τοῦ βωμοῦ παραδιδόσθω (*De animal. sacrific. idon.* § 5, ii. 241).

9 Ὅ τε γὰρ προκόπτων λέγεται τὰ ἐ γ κ ο ί λ ι α κ α ὶ τ ο ὺ ς π ό δ α ς λ ο ύ ε ι ν (*Leg. Allegor.* iii. § 48, i. 115).

13 Ἐπὶ δὲ τῶν ἱερέων οὕτως· τ ὰ δ ὲ ἐ γ κ ο ί λ ι α κ α ὶ τ ο ὺ ς π ό δ α ς οὐχὶ ἔπλυναν, ἀλλὰ π λ υ ν ο ῦ σ ι (*ibid.* § 49, i. 115).

ii. 1, 2 Καὶ γὰρ πρόσταξίς ἐστι τοιαύτη· Ἐ ὰ ν ψ υ χ ὴ π ρ ο σ φ έ ρ ῃ δ ῶ ρ ο ν ἢ θ υ σ ί α ν, σ ε μ ί δ α λ ι ς ἔ σ τ α ι τ ὸ

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i. 3 ff. *τὸ ἱερεῖον πυρὶ* (*De animal. sacrific. idon.* § 5). The reading is doubtful. Mangey has τῷ ἱερῷ πυρί. "τῷ ἱερῷ. Sic MS. Med. pro θεοῦ in editis."

9. τὰ ἐγκοίλια...λούειν (*Leg. Allegor.* iii. § 48); LXX. τὰ ἐνκοίλια ...πλυνοῦσιν, see ver. 13.

ii. 1. δῶρον ἢ θυσίαν (*De Somn.* ii. § 10); LXX. δῶρον θυσίαν.

2 *δῶρον.* Εἶτ' *ἐπιφέρει·* Καὶ *δραξάμενος πλήρη τὴν δράκα ἀπὸ τῆς σεμιδάλεως σὺν τῷ ἐλαίῳ καὶ παντὶ τῷ λιβάνῳ ἐπιτίθησι τὸ μνημόσυνον ἐπὶ τὸ θυσιαστήριον* (*De Somn.* ii. § 10, i. 668).

11 Καὶ *νόμῳ δὲ ἀπείρηται πᾶσαν ζύμην καὶ πᾶν μέλι προσφέρειν τῷ βωμῷ* (*De Congr. Erud. grat.* § 30, i. 543).

Προσέτι *καὶ ἐκεῖνο νομοθετεῖ, κελεύων θυσίαν πᾶσαν δίχα ζύμης καὶ μέλιτος προσάγεσθαι* (*De Sacrificant.* § 6, ii. 255).

13 Ἐπὶ *παντὸς δώρου προσοίσετε ἅλας* (*ibid.*).

iii. 16, 17 *Λέγει γὰρ* Μωϋσῆς· Πᾶν *στέαρ τῷ κυρίῳ νόμιμον αἰώνιον* (*De Posterit. Caini*, § 35, i. 249).

17 Ὅθεν *ἐν ἑτέροις τίθησι νόμον περὶ αἵματος, μήθ' αἷμα μήτε στέαρ προσφέρεσθαι* (*De Concupisc.* § 11, ii. 356).

iv. 3 Ἐάν, *φησίν, ὁ ἀρχιερεὺς ἄκων ἁμάρτῃ· καὶ προστίθησιν, ὥστε τὸν λαὸν ἁμαρτεῖν* (*De animal. sacrif. idon.* § 10, ii. 246).

6 (Paraphr.) Ὅταν *οὖν σφαγιασθῇ ὁ μόσχος, κελεύει τοῦ αἵματος ἐπιῤῥαίνειν ἑπτάκις τῷ δακτύλῳ ἀντικρὺ*

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2. *δραξάμενος* (*ibid.*); LXX. + *ἀπ' αὐτῆς.*
πλήρη (*ibid.*), so LXX. Codd. AF, *Vat. Rom.*; *πλήρης* LXX. Cod. B.
σὺν...παντὶ τῷ λιβάνῳ (*ibid.*); LXX. *πάντα τὸν λίβανον αὐτῆς.*
Philo expresses the Hebrew על כל־לבנתה.
ἐπιτίθησι (*ibid.*); LXX. *ἐπιθήσει.*
Philo omits *ὁ ἱερεὺς* after the verb, and *αὐτῆς* after *μνημόσυνον.*

13. Ἐπὶ (*De Sacrificant.* § 6), so LXX. Codd. BF, *Vat. Rom.*; *ἀπὸ* Cod. A.

προσοίσετε (*ibid.*); LXX. Codd. BA, *Vat. Rom.* + *κυρίῳ τῷ θεῷ ὑμῶν*; om. Cod. F, as Philo.

iii. 17. *νόμιμον αἰώνιον* (*De Posterit. Caini* § 35); LXX. *νόμιμον εἰς τὸν αἰῶνα.*

τοῦ πρὸς τοῖς ἀδύτοις καταπετάσματος, ἐσωτέρω τοῦ προτέρου,...καὶ ἔπειτα τοῦ θυσιαστηρίου τέτταρα κέρατα...χρίειν καὶ ἀλείφειν, τὸ δὲ ἄλλο αἷμα προσχεῖν παρὰ τῇ βάσει τοῦ ἐν ὑπαίθρῳ βωμοῦ (*ibid.*).

9 *Ἐφ᾽ ὃν ἀναφέρειν τρία διείρηται· στέαρ καὶ λοβὸν ἥπατος, καὶ διττοὺς νεφροὺς κατὰ τὴν ἐπὶ τοῦ σωτηρίου διάταξιν. Δορὰν δὲ καὶ κρέα καὶ σύμπαν ἀπὸ κεφαλῆς ἄχρι ποδῶν τὸ ἄλλο σῶμα τοῦ μόσχου μετὰ τῶν ἐνδοσθίων, προσφέρειν ἔξω καὶ κατακαίειν ἐν τόπῳ καθαρῷ, ἔνθα τὴν ἱερὰν τέφραν ἀπὸ τοῦ βωμοῦ ἐκκομίζεσθαι συμβέβηκε* (*ibid.* ii. 247).

22 *Εἰ δέ τις ἄρχων πλημμελήσει, ἐν χιμάρῳ ποιεῖται τὴν κάθαρσιν* (*ibid.*).

v. 1 (Paraphr.) (*De Special. Legg.* § 6, ii. 275.)

2 *Κελεύει μέντοι μήτε θνησιμαῖον μήτε θηριάλωτον προσίεσθαι* (*De Concupisc.* § 10, ii. 355).

4 *Διὸ λέγεται ψυχὴ ἄνομος ἡ διαστέλλουσα τοῖς χείλεσι*
5 *καλοποιῆσαι, ἢ κακοποιῆσαι, εἶθ᾽ ὕστερον ἐξαγορεύσει τὴν ἁμαρτίαν ἑαυτῆς* (*De Somn.* ii. § 44, i. 698).

7 *Ἐὰν δέ, φησί, μὴ ἰσχύῃ ἡ χεὶρ αὐτοῦ τὸ ἱκανὸν εἰς πρόβατον, οἴσει περὶ τῆς ἁμαρτίας, ἧς ἥμαρτε, δύο τρυγό-*

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v. 4. *ψυχὴ ἄνομος* (*De Somn.* ii. § 44); LXX. *ἡ ψυχὴ ἡ ἄνομος*.

καλοποιῆσαι ἢ κακοποιῆσαι (*ibid.*); LXX. *κακοποιῆσαι ἢ καλῶς ποιῆσαι* (*καλοποιῆσαι* Cod. F).

5. Philo condenses the rendering of the LXX., *καὶ ἐξαγορεύσει τὴν ἁμαρτίαν περὶ ὧν ἡμάρτηκεν κατ᾽ αὐτῆς*.

7. *ἰσχύῃ* (*De Mutat. Nomin.* § 41), so LXX. Cod. B[a] (Mai), *Vat. Rom.*, and *ἰσχύι* AF; *ἰσχύσῃ* Cod. B*.

πρόβατον (*ibid.*), so LXX. Codd. AF; *τὸ πρόβατον* Cod. B, *Vat. Rom.*

ἁμαρτίας (*ibid.*), LXX. + *αὐτοῦ*.

νας ἢ δύο νεοσσοὺς περιστερῶν, ἕνα περὶ ἁμαρτίας, καὶ ἕνα
11 *εἰς τὸ ὁλοκαύτωμα. Ἐὰν δὲ μὴ εὑρίσκῃ ἡ χεὶρ αὐτοῦ ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν, οἴσει τὸ δῶρον τὸ δέκατον οἰφὶ σεμίδαλιν. Οὐκ ἐπιχρίσει ἐπ' αὐτὸ ἔλαιον, οὐδ' ἐπιθήσει ἐπ' αὐτὸ λίβανον, ὅτι περὶ*
12 *ἁμαρτίας ἐστί. Καὶ οἴσει αὐτὸ πρὸς τὸν ἱερέα, καὶ δραξάμενος ὁ ἱερεὺς ἀπ' αὐτοῦ πλήρη τὴν δράκα, τὸ μνημόσυνον ἐπιθήσει ἐπὶ τὸ θυσιαστήριον* (*De Mutat. Nomin.* § 41, i. 614).

Διὸ καί φησι, Δραξάμενος ὁ ἱερεὺς πλήρη τὴν δράκα τὸ μνημόσυνον αὐτῶν ἀνοίσει..."*Αγαν δὲ ἐξητασμένως ἐπὶ μὲν τοῦ κτήνους εἶπεν· Ἐὰν δὲ μὴ ἰσχύῃ ἡ χεὶρ τὸ ἱκανὸν εἰς πρόβατον, ἐπὶ δὲ τῶν πτηνῶν· Ἐὰν δὲ μὴ εὑρίσκῃ* (*ibid.* § 43, i. 616).

vi. 4 (v. 1) *Ἐάν τις, φησί, ψεύσηται περὶ κοινωνίας, ἢ περὶ παρακαταθήκης, ἢ ἁρπαγῆς, ἢ εὑρέσεως ὧν ἀπώλεσεν ἕτερος, καὶ ὑπονοηθεὶς ὅρκου προταθέντος ὀμόσῃ...* (*De animal. sacrif. idon.* § 11, ii. 247).

νεοσσοὺς (*ibid.*), so LXX. Codd. AF; *νοσσοὺς* Cod. B, *Vat. Rom.* and ver. 11.

περιστερῶν (*ibid.*); LXX. + *κυρίῳ*.

εἰς τὸ ὁλοκαύτ. (*ibid.*); LXX. om. *τὸ*.

11. *ἡ χεὶρ αὐτοῦ* (*ibid.*); so LXX. *Vat. Rom.*; *αὐτοῦ ἡ χεὶρ* Codd. BAF.

νεοσσοὺς, cf. ver. 7.

οἴσει κ.τ.λ. LXX. Cod. B *καὶ οἴσει τὸ δῶρον αὐτοῦ περὶ οὗ ἥμαρτεν τὸ δέκατον τοῦ οἰφὶ σεμιδάλεως* (Codd. AF *σεμίδαλιν*) *περὶ ἁμαρτίας*.

Philo's *σεμίδαλιν* agrees with the reading of Codd. AF.

ἐπιχρίσει (*ibid.*); LXX. *ἐπιχεεῖ*.

12. *ἀπ' αὐτοῦ* (*ibid.*); LXX. *ἀπ' αὐτῆς*.

τὸ μνημόσυνον (*ibid.*); + *αὐτῆς*, LXX.; + *αὐτῶν*, Philo in *De Mutat. Nomin.* § 43, where also he reads *ἀνοίσει* for *ἐπιθήσει* (LXX.).

9 (2) Πῦρ, φησίν, ἐπὶ τοῦ θυσιαστηρίου καυθήσεται διὰ παντὸς ἄσβεστον (*De sacrific.* § 5, ii. 254).

20 (13) Cf. *De animal. sacrif. idon.* § 14, ii. 250.

27 (20) Cf. *Quis rerum div. heres,* § 36, i. 497.

vii. 2 (12) Τῆς δὲ τοῦ σωτηρίου θυσίας ἐν εἴδει περιλαμβάνεται ἡ λεγομένη τῆς αἰνέσεως (*De animal. sacrif. idon.* § 9, ii. 245).

24 (34) Τὸ γὰρ στηθύνιον, φησί, τοῦ ἐπιθέματος καὶ τὸν βραχίονα τοῦ ἀφαιρέματος εἴληφα παρὰ τῶν υἱῶν Ἰσραὴλ ἀπὸ τῶν θυσιῶν τοῦ σωτηρίου ὑμῶν, καὶ ἔδωκα αὐτὰ Ἀαρὼν καὶ τοῖς υἱοῖς αὐτοῦ (*Leg. Allegor.* iii. § 46, i. 113).

viii. 29 Λαβὼν γάρ, φησί, Μωσῆς τὸ στηθύνιον ἀφεῖλεν αὐτὸ ἐπίθεμα ἐναντίον κυρίου ἀπὸ τοῦ κριοῦ τῆς τελειώσεως, καὶ ἐγένετο Μωσεῖ ἐν μερίδι (*Leg. Allegor.* iii. § 45, i. 113; cf. § 51, i. 116).

Τὸ δὲ στηθύνιον ἀπὸ τοῦ κριοῦ τῆς τελειώσεως ἀφελεῖ (*De Migrat. Abr.* § 12, i. 446).

ix. 14 Καὶ τὴν κοιλίαν καὶ τοὺς πόδας ἔπλυνεν ὕδατι τοῦ ὁλοκαυτώματος (*Leg. Allegor.* iii. § 48, i. 115).

24 Καὶ εἶδε πᾶς ὁ λαὸς καὶ ἐξέστη, καὶ ἔπεσεν ἐπὶ πρόσωπον (*Quis rerum div. heres,* § 51, i. 509).

x. 2 Τότε ἐτελεύτησαν ἐνώπιον κυρίου, τουτέστιν

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vi. 9 (2). LXX. καὶ τὸ πῦρ τοῦ θυσιαστηρίου καυθήσεται ἐπ' αὐτοῦ, οὐ σβεσθήσεται.

vii. 24 (34). Ἀαρών (*Leg. Allegor.* iii. § 46); LXX. + τῷ ἱερεῖ.

viii. 29. αὐτὸ (*ibid.* § 45), so LXX. Codd. BF; τὸ Cod. A. ἐναντίον (*ibid.*); LXX. ἔναντι.

ix. 14. LXX. καὶ ἔπλυνεν τὴν κοιλίαν καὶ τοὺς πόδας ὕδατι.

24. ἔπεσεν (*Quis rerum div. heres,* § 51); LXX. ἔπεσαν.

x. 2. ἐτελεύτησαν (*De Profug.* § 11); LXX. ἀπέθανον. ἐνώπιον (*ibid.*); LXX. ἔναντι.

ἔζησαν· νεκρὸν γὰρ οὐ θέμις εἰς ὄψιν ἐλθεῖν τοῦ θεοῦ.

3 Καὶ *πάλιν τοῦτό ἐστιν ὃ εἶπε κύριος·* Ἐν *τοῖς ἐγγίζουσί μοι ἁγιασθήσομαι* (*De Profug.* § 11, i. 555).

6 Cf. *De Somn.* ii. § 9, i. 667.

8, 9 Ἐλάλησε *γάρ, φησί, κύριος τῷ* Ἀαρὼν *λέγων·* Οἶνον *καὶ σίκερα οὐ πίεσθε, σὺ καὶ οἱ υἱοί σου μετά σε, ἡνίκα ἂν εἰσπορεύησθε εἰς τὴν σκηνὴν τοῦ μαρτυρίου, ἢ προσπορεύησθε τῷ θυσιαστηρίῳ, καὶ οὐ μὴ ἀποθάνητε· νόμιμον*
10 *αἰώνιον εἰς τὰς γενεὰς ὑμῶν διαστεῖλαι ἀνὰ μέσον ἁγίων καὶ βεβήλων, καὶ ἀνὰ μέσον καθαρῶν καὶ ἀκαθάρτων* (*De Ebriet.* § 32, i. 377).

9 Οὐδ' *ἀποθανεῖται ὁ νηφάλια θύων* (*ibid.* § 35, i 379).

Διὸ *καὶ προστέτακται πᾶσι τοῖς ἱερωμένοις νηφάλια θύειν* (*De Justit.* § 8, ii. 367).

16 Καὶ *τὸν χίμαρον τὸν περὶ ἁμαρτίας ὁ φιλάρετος ζητεῖ μὲν, οὐχ εὑρίσκει δέ· ἤδη γὰρ ὡς δηλοῖ τὸ λόγιον ἐνεπέπρητο* (*De Profug.* § 28, i. 569).

Φησὶν *οὖν ὁ χρησμός, ὅτι ζητῶν ἐξεζήτησε* Μωσῆς, *ἐν τῷ θνητῷ βίῳ τὸν περὶ ἁμαρτημάτων μετανοίας λόγον* (*ibid.*).

20 Διὸ *λέγεται· ἤκουσε* Μωϋσῆς *καὶ ἤρεσεν αὐτῷ* (*ibid.*).

xi. 3 Βάσανον *δὲ καὶ δοκιμασίαν τῶν δέκα ζώων ὑπογράφεται κοινῇ κατὰ διττὰ σημεῖα, τό τε διχηλεῖν καὶ τὸ μηρυκᾶσθαι* (*De Concupisc.* § 5, ii. 353).

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9. *μετά σε* (*De Ebriet.* § 32); LXX. *μετὰ σοῦ.* So Mangey, apparently against the MSS.

προσπορεύησθε (*ibid.*); LXX. *προσπορευομένων ὑμῶν.*

τῷ θυσιαστηρίῳ (*ibid.*); LXX. *πρὸς τὸ θυσιαστήριον.*

10. LXX. *τῶν ἁγίων κ. τῶν βεβήλ....τῶν ἀκαθάρτων κ. τῶν καθαρῶν.*

16. *ἐνεπέπρητο* (*De Profug.* § 28); LXX. Codd. AF, *Vat. Rom.* *ἐμπεπύριστο*: Cod. B*(vid) *ἐνπεπύριστο*; Cod. B[a] *ἐνεπεπύριστο.*

4 Τὸν κάμηλον οὐχ ὁρᾷς, ὅτι ἀκάθαρτόν φησιν εἶναι ζῶον ὁ νόμος, ἐπειδὴ μηρυκᾶται μέν, οὐ διχηλεῖ δέ; (*De Agricult.* § 30, i. 320).

7 Τὸν γὰρ ὗν ἀκάθαρτον εἶναί φησιν, ὅτι διχηλεῖ μέν, οὐ μηρυκᾶται δέ (*ibid.* § 32, i. 322).

9 Τῶν ἐνύδρων τὰ πρὸς ἐδωδὴν καθαρὰ...σημειωσάμενος καὶ ταῦτα διττοῖς χαρακτῆρσι· [πτερυγίοις] καὶ λεπίσι (*De Concupisc.* § 7, ii. 354).

21 Ταῦτα φάγεσθε ἀπὸ τῶν ἑρπετῶν τῶν πετεινῶν, ἃ πορεύεται ἐπὶ τεσσάρων, ἃ ἔχει σκέλη ἀνωτέρω τῶν ποδῶν, ὥστε πηδᾶν ἐν αὐτοῖς ἀπὸ γῆς (*Quis rerum div. heres*, § 49, i. 506).

Παραινεῖ μέντοι ὁ ἱερὸς λόγος ἐν Λευιτικῷ ἀπὸ τῶν ἑρπετῶν, ἃ πορεύεται ἐπὶ τεσσάρων, ἃ ἔχει σκέλη ἀνώτερον
22 τῶν ποδῶν, ὥστε πηδᾶν ἐν αὐτοῖς, σιτεῖσθαι, ὧν ἐστιν ὁ βροῦχος, καὶ ὁ ἄττακος, καὶ ἀκρίς, καὶ τέταρτον ὁ ὀφιομάχης (*Leg. Allegor.* ii. 26, i. 85).

31 Οὗ χάριν ἁγνεύειν οὐδένα πρὸ ἑσπέρας φησὶν ὁ ἱερὸς λόγος δύνασθαι (*De Somn.* i. § 14, i. 633).

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xi. 7. οὐ μηρυκᾶται δέ (*De Agricult.* § 32); LXX. καὶ τοῦτο οὐκ ἀνάγει μηρυκισμόν.

9. LXX. πάντα ὅσα ἐστὶν αὐτοῖς πτερύγια καὶ λεπίδες ἐν τοῖς ὕδασιν.

21. ἐπὶ τεσσάρων ἃ (*Quis rerum div. heres*, § 49); LXX. ἐπὶ τέσσερα. Philo has the gen. in both quotations.

ἀνωτέρω (*ibid.*); ἀνώτερον (*Leg. Allegor.* ii. § 26), so LXX. Codd. BA, *Vat. Rom.*; Cod. F ἐπ' ἀνώτερα.

ποδῶν ὥστε (*ibid.*); LXX. ποδῶν αὐτοῦ. Philo inserts ὥστε in both quotations.

ἀπὸ γῆς (*Quis rerum div. heres*, § 49); LXX. ἐπὶ τῆς γῆς.

22. ὁ ἄττακος (*Leg. Allegor.* ii. § 26), LXX. τὸν ἀττάκην.

42 *Διὸ καί φησιν ἑτέρωθι· Πᾶς ὁ πορευόμενος ἐπὶ κοιλίᾳ, πᾶς ὁ πορευόμενος ἐπὶ τεσσάρων διὰ παντός, ὃς πολυπληθεῖ ποσίν, ἀκάθαρτός ἐστι* (*Leg. Allegor.* iii. § 47, i. 114).

Ἃ γάρ, φησί, πολυπληθεῖ ποσὶν ἐπὶ πᾶσι τοῖς ἑρπετοῖς τοῖς ἐπὶ τῆς γῆς, οὐ φάγεσθε, ὅτι βδελύγματά ἐστιν... Πάντα γὰρ τὸν πορευόμενον ἐπὶ κοιλίαν ἀκάθαρτον εἶναί φησι, τὸν τὰς τῆς γαστρὸς ἡδονὰς μεταδιώκοντα αἰνιττόμενος (*De Migrat. Abrah.* § 12, i. 445, 446).

xiii. 3 (Paraphr.) *Ὅταν γὰρ ἡ ὄψις ταπεινοτέρα φαίνηται..., τὴν χαλεπὴν νόσον, λέπραν, ὁ νομοθέτης φησὶ γενέσθαι* (*De Posterit. Caini*, § 13, i. 234).

11, 12 *Διὸ καὶ παραδοξότατον νόμον ἀναγράφει, ἐν ᾧ τὸν μὲν ἐκ μέρους ὄντα λεπρὸν καὶ ἀκάθαρτον, τὸν δὲ ὅλον δι' ὅλων ἀπὸ ἄκρων ποδῶν μέχρι κεφαλῆς ἐσχάτης κατεσχημένον τῇ λέπρᾳ, καθαρόν φησιν εἶναι* (*Quod Deus immutab.* § 27, i. 291).

Παρ' ὃ καὶ ἐν τῷ περὶ τῆς λέπρας ταχθέντι νόμῳ διείρηται, τὸν μηκέτι διηνθισμένον ποικιλίᾳ χρωμάτων, ὅλον δὲ λευκωθέντα δι' ὅλων ἀπὸ κεφαλῆς ἕως ποδῶν ἄκρων, καθαρὸν εἶναι (*De Plantat. Noe*, § 26, i. 346).

Ἐὰν διαχέηται ἐν τῷ δέρματι, μιανεῖ ὁ ἱερεύς. Ἐὰν

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42. *ἐπὶ κοιλίᾳ, πᾶς* (*Leg. Allegor.* iii. § 47); LXX. *ἐπὶ κοιλίας, καὶ πᾶς.*

ἐπὶ τεσσάρων (*ibid.*), so LXX. B[b]F : *ἐπὶ τεσσέρων* B[a]; *ἐπὶ τέσσαρα* Codd. B*A, *Vat. Rom.*

ὃs (*ibid.*), *ἃ* (*De Migrat. Abrah.* § 12); *ὃ* LXX.

τοῖς ἐπὶ τῆς γῆς (*De Migrat. Abrah.* § 12); LXX. *τοῖς ἕρπουσιν ἐπὶ τῆς γῆς.*

φάγεσθε (*ibid.*); LXX. + *αὐτό.*

βδελύγματά ἐστιν (*ibid.*); LXX. *βδέλυγμα ὑμῖν ἐστίν.*

δὲ κατὰ χώραν μείνῃ τὸ τηλαύγημα, καὶ μὴ διαχέηται, καθαριεῖ (*De Sobriet.* § 10, i. 400).

14 *Διὰ τοῦτο ἐν τῷ νόμῳ τῆς λέπρας ἀκριβέστατα διείρηται, ὅτι ἐὰν ἀνατείλῃ χρὼς ζῶν ἐν τῷ λεπρῷ,*
15 *μιανθήσεται...καὶ μιανεῖ ὁ χρὼς ὁ ὑγιής* (*Quod Deus immutab.* § 27, i. 291).

xiv. 35, 36 *Φησὶ γάρ, ὅτι ἐὰν γένηται ἀφὴ λέπρας ἐν οἰκίᾳ, ἀφίξεται ὁ κεκτημένος, καὶ ἀναγγελεῖ τῷ ἱερεῖ, λέγων, Ὥσπερ ἀφὴ λέπρας ἑώραταί μοι ἐν τῇ οἰκίᾳ. Εἶτα*
36 *ἐπιφέρει· Καὶ προστάξει ὁ ἱερεὺς ἀποσκευάσαι τὴν οἰκίαν, πρὸ τοῦ εἰσελθόντα τὸν ἱερέα εἰς τὴν οἰκίαν ἰδεῖν, καὶ οὐ γενήσεται ἀκάθαρτα ὅσα ἐν τῇ οἰκίᾳ· καὶ μετὰ ταῦτα εἰσελεύσεται ὁ ἱερεὺς καταμαθεῖν* (*Quod Deus immutab.* § 28, i. 292).

36 ff. *Διὰ τοῦτο τῷ νόμῳ τῆς λέπρας, ὅταν ἐν οἰκίᾳ κοιλάδες χλωρίζουσαι ἢ πυῤῥίζουσαι φανῶσι, διείρηται τοὺς λίθους ἐν οἷς γεγόνασιν ἐξελόντας, ἑτέρους ἀντιτιθέναι* (*Quod det. pot. insid.* § 6, i. 194).

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xiii. 14. *ἐὰν ἀνατείλῃ* (*Quod Deus immutab.* § 27); LXX. *ᾗ ἂν ἡμέρᾳ ὀφθῇ ἐν αὐτῷ χρὼς ζῶν.*

15. *μιανεῖ* (*ibid.*); LXX. + *αὐτόν.*

xiv. 35. LXX. *καὶ ἥξει τίνος αὐτοῦ ἡ οἰκία καὶ ἀναγγελεῖ* (*ἀναγγείλῃ* Cod. A).

ἀφὴ λέπρας 2° (*Quod Deus immutab.* § 28); LXX. *ἀφή.*

μοι (*ibid.*), so LXX. *Vat. Rom.*; *μου* LXX. Codd. BAF.

36. LXX. *εἰσελθόντα ἰδεῖν τὸν ἱερέα τὴν οἰκίαν.*

Philo by putting *ἰδεῖν* after *οἰκίαν*, seems to have read בטרם יבא הכהן אל־חבית (Siegfried).

LXX. *καὶ οὐ μὴ ἀκάθαρτα γένηται, ὅσα ἐὰν ᾖ ἐν τῇ οἰκίᾳ.*

καταμαθεῖν (*ibid.*); LXX. + *τὴν οἰκίαν.*

Cod. Vat. (Philo) has *ἰδεῖν* for *καταμαθεῖν*, according to Mangey.

xv. 31 Εὐλαβεῖς γάρ, φησὶ Μωϋσῆς, ποιήσετε τοὺς υἱοὺς τοῦ ὁρῶντος (*Leg. Allegor.* iii. § 4, i. 90).

xvi. 3, 4 Τούτου χάριν ὁ ἀρχιερεὺς εἰς τὰ ἅγια τῶν ἁγίων οὐκ εἰσελεύσεται ἐν τῷ ποδήρει, ἀλλὰ τὸν τῆς δόξης καὶ φαντασίας ψυχῆς χιτῶνα ἀποδυσάμενος (*Leg. Allegor.* ii. § 15, i. 76).

7 Τότε γὰρ διείρηται δύο τράγους διακληροῦν, τὸν μὲν τῷ κυρίῳ, τὸν δὲ τῷ ἀποπομπαίῳ (*De Plantat. Noe*, § 14, i. 338).

7, 8 Οὐχ ὁρᾷς ὅτι καὶ τῇ δεκάτῃ τοῦ μηνὸς κελεύει δύο τράγους κλῆρον προσάγειν, κλῆρον ἕνα τῷ κυρίῳ, καὶ κλῆρον ἕνα τῷ ἀποπομπαίῳ (*Leg. Allegor.* ii. § 15, i. 75).

10 Στήσει γὰρ αὐτόν, φησί, ζῶντα ἐναντίον κυρίου τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ, ὥστε ἐξαποστεῖλαι αὐτὸν εἰς τὴν ἀποπομπήν (*De Posterit. Caini*, § 20, i. 238).

17 Καὶ ὁ ἱερεὺς μέντοι, ἄνθρωπος οὐκ ἔσται κατ' αὐτόν, ὅταν εἰσίῃ εἰς τὰ ἅγια τῶν ἁγίων, ἕως ἂν ἐξέλθῃ (*Quis rerum div. heres*, § 16, i. 484).

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xv. 31. τοῦ ὁρῶντος (*Leg. Allegor.* iii. § 4); LXX. Ἰσραήλ. Philo constantly speaks of Israel as ὁ ὁρῶν.

xvi. 10. ζῶντα ἐναντίον κυρίου (*De Posterit. Caini*, § 20); LXX. Codd. AF, *Vat. Rom.* ζῶντα ἔναντι κυρίου; Cod. B ἔναντι κυρίου ζῶντα.

ἐξαποστεῖλαι (*ibid.*), so LXX. Cod. F: ἀποστεῖλαι Codd. BA, *Vat. Rom.*

17. ἄνθρωπος...ὅταν εἰσίῃ εἰς τὰ ἅγια τῶν ἁγίων. So Philo in all three passages. LXX. πᾶς ἄνθρωπος...εἰσπορευομένου αὐτοῦ ἐξιλάσασθαι ἐν τῷ ἁγίῳ.

Philo's mystical explanation that the High Priest is not 'man' (cf. Orig. *In Levit. Homil.* ix. Jam non erit homo, sed secundum verbum ipsius erit tanquam angelus Dei) is based on the omission of the word πᾶς.

ἕως ἂν ἐξέλθῃ (*Quis rerum div. heres*, § 16: *De Somn.* ii. § 34); so LXX. Codd. BF, *Vat. Rom.*; ὡς ἂν ἐξ. Cod. A.

῞Οταν γάρ, φησίν, εἰσίῃ εἰς τὰ ἅγια τῶν ἁγίων ὁ ἀρχιερεύς, ἄνθρωπος οὐκ ἔσται (*De Somn.* ii. § 28, i. 684).

῞Οταν γάρ, φησίν, εἰσίῃ εἰς τὰ ἅγια τῶν ἁγίων, ἄνθρωπος οὐκ ἔσται ἕως ἂν ἐξέλθῃ (*ibid.* § 34, i. 689).

xvii. 11 Ἡ γὰρ ψυχὴ πάσης σαρκὸς αἷμά ἐστιν (*Quod det. pot. insid.* § 22, i. 206; cf. *De Concupisc.* § 10, ii. 356).

xviii. 1—5 Καὶ εἶπε κύριος πρὸς Μωσῆν λέγων, Λάλησον
2 τοῖς υἱοῖς Ἰσραήλ, καὶ ἐρεῖς πρὸς αὐτούς· Ἐγὼ κύριος
3 ὁ θεὸς ὑμῶν· κατὰ τὰ ἐπιτηδεύματα τῆς Αἰγύπτου ἐν ᾗ
κατῳκήσατε ἐν αὐτῇ, οὐ ποιήσετε, καὶ τοῖς νομίμοις αὐτῶν
4 οὐ πορεύσεσθε· τὰ κρίματά μου ποιήσετε, καὶ κατὰ τὰ
ἐπιτηδεύματα γῆς Χαναάν, εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ,

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xvii. 11. αἷμά ἐστιν (*Quod det. pot. insid.* § 22); LXX. αἷμα αὐτοῦ ἐστίν.

xviii. 3. τῆς Αἰγύπτου (*De Congr. Erud. grat.* § 16); LXX. Codd. BAF γῆς Αἰγύπτου: *Vat. Rom.* Αἰγύπτου.

Clem. Alex. (*Strom.* p. 176. 7), quoting this passage of Philo, gives τῆς Αἰγύπτ.

κατῳκήσατε (*ibid.*), so LXX. Cod. A, *Vat. Rom.*; κατοικήσατε Cod. B, παρῳκήσατε Cod. F.

ἐν αὐτῇ (*ibid.*); LXX. Cod. B, *Vat. Rom.* ἐπ' αὐτῇ; ἐπ' αὐτῆς Codd. B[ab]AF.

ποιήσετε (*ibid.*), so LXX. Codd. AF, *Vat. Rom.*; ποιήσεται B[ab]; ποιηθήσεται B*.

The reading ποιήσετε has led to the omission, by homoeoteleuton, of the whole sentence καὶ κατὰ τὰ ἐπιτηδεύματα γῆς Χαναάν, εἰς ἣν ἐγὼ εἰσάγω ὑμᾶς ἐκεῖ, οὐ ποιήσετε. See next verse.

καὶ τοῖς (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; καὶ ἐν τοῖς Cod. A.

4. καὶ κατὰ τὰ ἐπιτηδ....ποιήσετε (*ibid.*) has no place here in the LXX.; and has been wrongly inserted, perhaps from a gloss upon the omission in the previous verse.

οὐ ποιήσετε· καὶ τὰ προστάγματά μου φυλάξεσθε, πορεύ-
5 εσθε ἐν αὐτοῖς· ἐγὼ κύριος ὁ θεὸς ὑμῶν. Καὶ φυλάξασθε
πάντα τὰ προστάγματά μου καὶ τὰ κρίματά μου, καὶ
ποιήσετε αὐτά. ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς· ἐγὼ
κύριος ὁ θεὸς ὑμῶν. Καὶ φυλάξασθε πάντα τὰ προστάγ-
ματά μου καὶ τὰ κρίματά μου (*De Congr. Erud. grat.* § 16,
i. 531).

6 Ἄνθρωπος ἄνθρωπος πρὸς πάντα οἰκεῖον σαρκὸς αὐτοῦ οὐ προσελεύσεται ἀποκαλύψαι ἀσχημοσύνην· ἐγὼ κύριος (*De Gigant.* § 8, i. 267).

7 Οὗ χάριν ἀπαγορεύει Μωϋσῆς ἀσχημοσύνην πατρὸς καὶ μητρὸς ἀποκαλύπτειν (*De Profug.* § 34, i. 575).

xix. 3 Ἕκαστος πατέρα τε ἑαυτοῦ καὶ μητέρα φοβείσθω (*De Parent. colend.* § 6, tom. v. p. 58 Tauchn.).

πορεύεσθε (*ibid.*), so LXX. Cod. A: καὶ πορεύεσθε Cod. F, *Vat. Rom.*; πορεύεσθαι Cod. B.

5. φυλάξασθε (*ibid.*), so LXX. Cod. F; φυλάξασθαι Cod. A; φυλάξεσθε Cod. B, *Vat. Rom.*

τὰ κρίμ. (*ibid.*); LXX. pr. πάντα.

ὁ ποιήσας αὐτά (*ibid.*); LXX. Codd. BAF ἃ ποιήσας ἄνθρωπος; *Vat. Rom.* ἃ ποιήσας αὐτὰ ἄνθρωπος.

Philo's reading is found in Cat. Niceph.

The concluding clause καὶ φυλάξασθε...μου is a copyist's accidental repetition.

6. οἰκεῖον (*De Gigant.* § 34); LXX. Cod. A, *Vat. Rom.* οἰκεῖα; Cod. B οἰκία; Cod. F οἰκίας.

οἰκεῖον is read in several cursives, and in Basil, *Ep.* CLX. § 4.

Cod. Vat. *De Gigant.* § 34 reads πρὸς πᾶσαν σάρκα οἰκείαν αὐτοῦ.

Procop. Gaz. (Lat. Trans.) "Nullus ad propinquum carnis suae accedat" (*Comm. in Lev.*).

xix. 3. LXX. ἕκαστος πατέρα αὐτοῦ καὶ μητέρα αὐτοῦ φοβείσθω (om. καὶ μητέρα αὐτοῦ Cod. A). Procop. Gaz. ἕκαστος τὸν ἑαυτοῦ πατέρα καὶ μητέρα φοβείσθω (*Comm. in Levit.*).

4 (Paraphr.) Καὶ διαφθείρειν τοὺς ἀλλοτρίους τῆς ψυχῆς τοὺς θεοὺς τοὺς χωνευτούς, θεοὺς οὓς ἀπήγορευκε Μωσῆς δημιουργεῖν (*Leg. Allegor.* iii. § 7, i. 92).

Πρὸς οὓς καὶ ἐν ἑτέροις φησίν· Οὐκ ἀκολουθήσετε εἰδώλοις, καὶ θεοὺς χωνευτοὺς οὐ ποιήσετε (*De Monarch.* i. § 2, ii. 215).

9 Λέγεται οὖν· Ὅταν θερίζητε τὸν θερισμὸν ὑμῶν, οὐ συντελέσετε τὸ λοιπὸν τοῦ θερισμοῦ (*De Somn.* ii. § 4, i. 662).

11 Οὐ κλέψετε, οὐ ψεύσεσθε, καὶ οὐ συκοφαντήσετε τοὺς
12 πλησίον ὑμῶν. Καὶ οὐκ ὀμεῖσθε ἐπὶ τῷ ὀνόματί μου ἐπ' ἀδίκῳ, καὶ τὸ ἐμὸν ὄνομα οὐ βεβηλώσετε (*De Special. Legg.* iv. 7, ii. 342).

13 Διατέτακται, Μισθὸν πένητος αὐθημερὸν ἀποδιδόναι (*De Humanit.* § 7, ii. 389).

14 Εὖ μέντοι καὶ ἐκεῖνο διείρηται, ὅπως μηδένα βλασφημῇ καὶ κακηγορῇ, καὶ μάλιστα κωφόν (*De Justit.* § 10, ii. 368).

16 Μὴ πορεύεσθαι δόλῳ ἐν τῷ ἔθνει (*ibid.* § 7, ii. 366).

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4. ἀπηγόρευκε (*Leg. Allegor.* iii. § 7), so *ed.* Tauchn.: Mangey's text has ἀπηγόρευε.

ἀκολουθήσετε (*De Monarch.* i. § 2); LXX. ἐπακολουθήσετε. As Philo, '32, Compl.' (H. and P.).

ποιήσετε (*ibid.*); + ὑμῖν LXX.

9. LXX. Codd. B[ab mg]F, *Vat. Rom.* καὶ ἐκθεριζόντων ὑμῶν τὸν θερισμὸν τῆς γῆς ὑμῶν οὐ συντελέσετε τὸν θερισμὸν ὑμῶν τοῦ ἀγροῦ σου ἐκθερίσαι; but om. οὐ συντ. τ. θερισμ. ὑμ. Codd. B*A.

Philo's τὸ λοιπὸν τοῦ θερισμοῦ renders פאת שדך.

11. καὶ οὐ συκοφαντήσετε (*De Special. Legg.* iv. § 7); LXX. B*A οὐ (ουδε B[ab]F, *Vat. Rom.*) συκοφαντήσει ἕκαστος.

τοὺς πλησίον ὑμῶν (*ibid.*); LXX. τὸν πλησίον.

12. ἐπὶ τῷ ὀνόμ. μου (*ibid.*); LXX. τῷ ὀνόμ. μου.

καὶ τὸ ἐμὸν κ.τ.λ. (*ibid.*); LXX. Codd. BAF, *Vat. Rom.* καὶ οὐ βεβηλώσετε (-ται A) τὸ ὄνομα (+τὸ ἅγιον F, *Vat. Rom.*) τοῦ θεοῦ ὑμῶν.

23 Κελεύει καθαρίσαι τὴν ἀκαθαρσίαν αὐτοῦ (*Leg. Allegor.* i. § 15, i. 53).

Ἑπομένους τῷ χρησμῷ ἐν ᾧ διείρηται περιαιρεῖν τὴν ἀκαθαρσίαν ξύλου τοῦ φυτευθέντος ἐδωδίμου (*De Plantat. Noe*, § 25, i. 345).

Καὶ μὴν φησί γε· Ὁ καρπὸς αὐτοῦ τρία ἔτη ἔσται, ἀπερικάθαρτος, οὐ βρωθήσεται (*ibid.* § 27, i. 346).

23–25 Φησὶ γάρ· Ὅταν εἰσέλθητε εἰς τὴν γῆν, ἣν κύριος ὁ
θεὸς δίδωσιν ὑμῖν, καὶ καταφυτεύσητε πᾶν ξύλον βρώσεως,
περικαθαριεῖτε τὴν ἀκαθαρσίαν αὐτοῦ, τὸν καρπὸν αὐτοῦ·
24 τρία ἔτη ἔσται ἀκάθαρτος, οὐ βρωθήσεται· τῷ δὲ ἔτει τῷ
τετάρτῳ ἔσται πᾶς καρπὸς αὐτοῦ ἅγιος, *αἰνετὸς* τῷ
25 κυρίῳ· τῷ δὲ ἔτει τῷ πέμπτῳ φάγεσθε τὸν καρπόν,
πρόσθεμα ὑμῖν τὰ γεννήματα αὐτοῦ. Ἐγώ εἰμι κύριος
ὁ θεὸς ὑμῶν (*ibid.* § 22, i. 343).

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23. κύριος ὁ θεὸς (*De Plantat. Noe*, § 22), so LXX. Cod. B*; +ὑμῶν Codd. B[ab]AF, *Vat. Rom.* The clause, ἣν κύριος...ὑμῖν, is not in the Hebr.

ὑμῖν (*ibid.*), as LXX.; *ed.* Tauchn. ἡμῖν.

καταφυτεύσητε (*ibid.*), so LXX. Codd. AF: καταφυτεύσετε Cod. B, *Vat. Rom.*

βρώσεως (*ibid.*); LXX. βρώσιμον.

περικαθαρ. (*ibid.*); pr. καὶ LXX.

τὸν καρπὸν αὐτοῦ (*ibid.*); LXX. Codd. BF, *Vat. Rom.* ὁ καρπὸς αὐτοῦ: om. Cod. A.

ἀκάθαρτος (*ibid.*); LXX. Codd. BF, *Vat. Rom.* ἀπερικάθαρτος (-τον A), as *De Plantat. Noe*, § 27.

24. τῷ δὲ ἔτει (*ibid.*); LXX. καὶ τῷ ἔτει.

πᾶς καρπός (*ibid.*); LXX. πᾶς ὁ καρπός, as in *De Plantat. Noe*, §§ 28, 29.

αἰνετός (*ibid.*), so Mangey in his note for the ἓν ἔτος of his text, of which he says "Omnino mendose. Sic tamen MSS. omnes."

25. τῷ δὲ ἔτει (*ibid.*); LXX. ἐν δὲ τῷ ἔτει.

γεννήματα (*ibid.*), so LXX. *Vat. Rom.*: γενήματα Codd. BAF.

Τῷ δὲ ἔτει φησὶ τῷ τετάρτῳ ἔσται πᾶς ὁ καρπὸς αὐτοῦ ἅγιος, αἰνετὸς τῷ κυρίῳ (*ibid.* §§ 28, 29 *bis*, i. 347).

24 Παρὰ Μωϋσεῖ τῷ πανσόφῳ ὃς σεμνύνων τὸν τέταρτον ἀριθμὸν φησίν, ὅτι ἅγιός ἐστι καὶ αἰνετός (*De Abrah.* § 2, ii. 3).

25 Εἰπὼν γὰρ τὰ γεννήματα αὐτοῦ, ἐπιφέρει, Ἐγώ εἰμι κύριος ὁ θεὸς ὑμῶν (*De Plantat. Noe*, § 33, i. 350).

32 Ἀπὸ προσώπου πολιοῦ ἀναστήσῃ, καὶ τιμήσεις πρόσωπον πρεσβυτέρου (*De ss. Abelis et Caini*, § 22, i. 178).

Ἀσεβὴς ὁ μὴ εἰδὼς τιμῆσαι πρόσωπον ἐντίμου, μηδὲ ἐξανίστασθαι ἀπὸ προσώπου πρεσβυτέρου (*Fragment. ex Joh. Monacho*, ii. 664; cf. *De Parent. Colend.* § 6, tom. v. p. 58 Tauchn.).

35 Οὐ ποιήσετε ἄδικον ἐν κρίσει, ἐν μέτροις, ἐν σταθμοῖς,
36 ἐν ζυγοῖς· ζυγὰ δίκαια, καὶ στάθμια δίκαια, καὶ χοῦς δίκαιος ἔσται ὑμῖν (*Quis rerum div. heres*, § 33, i. 495).

Πάλιν οἱ μέτρα καὶ στάθμια καὶ ζυγὰ διαχειριοῦντες (*De Justit.* § 9, ii. 368).

xx. 18 Ὃς ἂν κοιμηθῇ μετὰ γυναικὸς ἀποκαθημένης τὴν πηγὴν αὐτῆς ἀπεκάλυψε, καὶ αὕτη ἀπεκάλυψε τὴν ῥύσιν τοῦ αἵματος αὐτῆς· ἐξολοθρευθήτωσαν ἀμφότεροι (*De Profug.* § 34, i. 574).

xxi. 1 Ἐπεὶ δὲ ἕπεται γενέσει φθορά, καὶ τοὺς ἐπὶ τελευταῖς ἀνέγραψε τοῖς ἱερεῦσι νόμους κελεύσας μὴ ἐφ' ἅπασιν

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32. ἀναστήσῃ (*De ss. Abelis et Caini*, § 22); LXX. ἐξαναστήσῃ.

35. LXX. ἐν μέτροις καὶ ἐν σταθμίοις καὶ ἐν ζυγοῖς.

xx. 18. ἀποκαθημένης (*De Profug.* § 34); + καὶ ἀποκαλύψῃ τὴν ἀσχημοσύνην αὐτῆς LXX.

ἐξολοθρευθήτωσαν (*ibid.*); LXX. *Vat. Rom.* ἐξολοθρευθήσονται; Codd. BAF ἐξολεθρευθήσονται.

αὐτοὺς μιαίνεσθαι τοῖς ὁπωσοῦν ἢ κατὰ φιλίαν ἢ κατὰ συγγένειαν ᾠκειωμένοις, ἀλλ' ἐπὶ μόνοις ἕξ· πατράσι καὶ μητράσι, υἱοῖς καὶ θυγατράσιν, ἀδελφοῖς καὶ ἀδελφαῖς παρθένοις (*De Monarch.* ii. § 12, ii. 230).

10, 11 Οὔτε *γὰρ ἐπὶ πατρί, τῷ νῷ, οὔτε ἐπὶ μητρί, τῇ αἰσθήσει, φησὶν αὐτὸν* Μωϋσῆς *δύνασθαι μιαίνεσθαι*...· Καὶ *διότι τὴν κεφαλὴν κέχρισται ἐλαίῳ*...· *καὶ ὅτι τὴν κεφαλὴν οὐδέποτε ἀπομιτρώσει*.... Οὐδ' *αὖ τὰ ἱμάτια διαῤῥήξει*.... Οὗτος *ἐπὶ πᾶσαν ψυχὴν τετελευτηκυῖαν, ᾗ φησι* Μωσῆς, *οὐκ εἰσελεύσεται*....

13 Τούτῳ *καὶ παρθένος ἐκ τοῦ ἱεροῦ γένους ἁρμόζεται*....

14 Χήρας *γὰρ καὶ ἐκβεβλημένης καὶ βεβήλου καὶ πόρνης ἀνὴρ οὐδέποτε γίνεται*.... Ἐὰν *δέ τις ἀποθάνῃ ἐπ' αὐτῷ ἐξάπινα, παραχρῆμα μιανθήσεται* (*De Profug.* §§ 20, 21, i. 562 f.).

17, 18 Ἐὰν *οὖν τις, φησί, τῶν ἱερέων ὀφθαλμούς, ἢ χεῖρας, ἢ βάσεις, ἤ τι μέλος ἄλλο παραπηρωθῇ τοῦ σώματος, ἢ καί τινα μῶμον ἐνδέξηται, λειτουργῶν μὲν μὴ μετεχέτω διὰ τὰς ἐγγενομένας κῆρας, τὰ δὲ κοινὰ τῶν ἱερέων γέρα καρπούσθω, διὰ τὴν ἀνυπαίτιον εὐγένειαν* (*De Monarch.* ii. § 13, ii. 230).

xxii. 4 Ἐὰν *μέντοι λέπραι τινὲς ἐξανθήσασαι κατάσχωσιν ἢ καὶ γονοῤῥυής τις γένηται τῶν ἱερέων, μηδὲ τραπέζης*

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xxi. 10. ἀπομιτρώσει (*De Profug.* § 20); LXX. Codd. BAF, *Vat. Rom.* ἀποκιδαρώσει. ἀπομιτρώσει is found in four or five cursives, and in Cyr. Al. i. 432, *De Adorat. lib.* xii. τὴν κεφαλὴν οὐκ ἀποκιδαρώσει, ἤτοι οὐκ ἀπομιτρώσει.

14. χήρ...ἐκβεβλημ....βεβήλου...πόρν. (*ibid.* § 21); LXX. Cod. B, *Vat. Rom.* χήρ. ἐκβεβλημ....βεβηλωμένην...πόρν.: Cod. A ἐβδελυγμένην for ἐκβεβλημ.; Cod. F transposes βεβηλ. and πόρνην.

17. κῆρας (*De Monarch.* ii. § 13). Mangey, "MSS. Rectius λώβας."

ἱερᾶς ψαυέτω μήτε τῶν προκειμένων ἄθλων τῷ γένει, μέχρις ἂν ἥ τε ῥύσις ἐπίσχῃ καὶ ἡ λέπρα μεταβαλοῦσα τῷ τῆς ὑγιοῦς σαρκὸς ἐξομοιωθῇ χρώματι. Καὶ ἐὰν προσάψηται μέντοι τις ὅτου δήποτε τῶν ἀκαθάρτων ἱερεὺς ἢ καὶ νύκτωρ οἷα φιλεῖ πολλάκις ὀνειρώξῃ, τὴν ἡμέραν ἐκείνην μηδὲν προσφερέσθω τῶν καθιερωθέντων, λουσάμενος δὲ ἐπιγινομένης ἑσπέρας χρῆσθαι μὴ κωλυέσθω (*De Monarch.* ii. § 13, ii. 230).

6 Οὐκ ἔδεται ἀπὸ τῶν ἁγίων, ἐὰν μὴ λούσηται τὸ σῶμα
7 ὕδατι, καὶ δύῃ ὁ ἥλιος, καὶ γένηται καθαρός (*De Somn.* i.
§ 14, i. 633).

10 Πάροικος δὲ ἱερέως καὶ μισθωτὸς εἰργέσθω τῶν ἀπαρ-
11 χῶν...Οἰκογονεῖ δέ, φησίν, καὶ ἀργυρωνήτῳ μεταδιδότω
13 δεσπότης ἱερεὺς σιτίων καὶ ποτῶν ἐκ τῶν ἀπαρχῶν...'Εὰν
θυγάτηρ, φησίν, ἱερέως γημαμένη μὴ ἱερεῖ χηρεύσῃ, τελευ-
τήσαντος τοῦ ἀνδρὸς ἢ καὶ ἔτι ζῶντος, ἄπαις καταλειφθεῖσα,
πάλιν ἐπὶ τὸν πατρῷον οἶκον ἀνερχέσθω, μεταληψομένη
τῶν ἀπαρχῶν, ὧν καὶ ἡνίκα παρθένος ἦν ἐκοινώνει (*De
Monarch.* ii. §§ 13, 14, 15, ii. 231, 232).

xxiii. 2 Καὶ διὰ τοῦτο καὶ τὸ σάββατον—ἑρμηνεύεται δ'
ἀνάπαυσις—θεοῦ φησιν εἶναι Μωϋσῆς, πολλαχοῦ τῆς
νομοθεσίας, οὐχὶ ἀνθρώπων (*De Cherub.* § 26, i. 154).

Ὁ πάντα μέγας Μωσῆς...φήσας κατὰ λέξιν οὕτως· ἑορταὶ κυρίου (*De Septenar.* § 5, ii. 280).

10 Ὅταν γάρ, φησίν, εἰσέλθητε εἰς τὴν γῆν ἣν ἐγὼ
δίδωμι ὑμῖν, καὶ θερίζητε τὸν θερισμὸν αὐτῆς, οἴσετε

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xxii. 7. καὶ γένηται καθαρός (*De Somn.* i. § 14); LXX. καὶ καθαρὸς ἔσται.

xxiii. 10. οἴσετε (*De Somn.* ii. § 11), so LXX. Cod. F; καὶ οἴσετε Cod. B, *Vat. Rom.*; καὶ οἴσεται Cod. A.

δράγματα ἀπαρχὴν τοῦ θερισμοῦ ὑμῶν πρὸς τὸν ἱερέα (*De Somn.* ii. § 11, i. 669).

27 *Προστέτακται γὰρ τὰς ψυχὰς ταπεινοῦν δεκάτῃ τοῦ μηνός* (*De Posterit. Caini*, § 13, i. 234; cf. *De Congr. Erud. grat.* § 17, i. 532).

xxiv. 4 *Πάλιν ἀφ' ἑσπέρας ἕως πρωὶ προστάττει καίεσθαι λύχνους ἐπὶ τῆς ἱερᾶς λυχνίας εἴσω τοῦ καταπετάσματος πολλῶν χάριν. Ἑνὸς μέν, ἵνα ἐκ διαδοχῆς τοῦ μεθημερινοῦ φωτὸς καταλάμπηται τὰ ἅγια* (*De Sacrific.* § 7, ii. 256).

10 Cf. *Vita Mosis*, iii. 24, ii. 164.

15 *Αὐτίκα γοῦν νομοθετεῖται τάδε· Ὃς ἂν καταράσηται*
16 *θεόν, ἁμαρτίᾳ ἔνοχος ἔστω· ὃς δὲ ἂν ὀνομάσῃ τὸ ὄνομα τοῦ κυρίου, θνησκέτω* (*ibid.* § 25, ii. 166).

xxv. 3, 4 Cf. *De Septenar.* §§ 10, 12, ii. 286, 289.

6 *Προσηκόντως οὖν λέγεται· Καὶ ἔσται τὰ σάββατα τῆς γῆς ὑμῖν βρώματα* (*De Profug.* § 31, i. 572).

8 Cf. *De Humanit.* § 11, ii. 392.

8, 9 Cf. *De Septenar.* § 13, ii. 289.

11 *Λέγεται γὰρ ἐν τοῖς προτρεπτικοῖς· Οὐ σπερεῖτε,*

δράγματα (*ibid.*); LXX. Cod. A *τὰ δράγματα*; Codd. BF, *Vat. Rom.* *τὸ δράγμα*.

xxiv. 4. *ἀφ' ἑσπέρας* (*De Sacrific.* § 7).

Philo distinctly implies that the holy candlestick was only lit at night. Cf. Ex. xxvii. 21, xxx. 8, 1 Sam. iii. 3, 2 Chron. xiii. 11. Josephus says, it burned by day also, *Ant.* iii. § 8. 3.

15, 16. LXX. Codd. BAF *ἄνθρωπος* (+*ἄνθρωπος* F) *ὃς ἐὰν καταράσηται θεὸν* (+*αὐτοῦ* F) *ἁμαρτίαν λήμψεται, ὀνομάζων δὲ τὸ ὄνομα κυρίου θανάτῳ θανατούσθω.*

Philo in *De Vit. Mos.* § 25 lays stress on the article in *τοῦ κυρίου.*

οὐδὲ μὴ ἀμήσητε τὰ αὐτόματα ἀναβαίνοντα αὐτῆς (*De Profug.* § 31, i. 571).

23 Τῆς δὲ τοῦ ὄντος ἡγεμονίας ὁ χρησμὸς ἀληθὴς μάρτυς, λέγων τάδε· Καὶ ἡ γῆ οὐ πραθήσεται εἰς βεβαίωσιν· ἐμὴ γάρ ἐστι πᾶσα ἡ γῆ· διότι προσήλυτοι καὶ πάροικοι ὑμεῖς ἐστὲ ἐναντίον ἐμοῦ (*De Cherub.* § 31, i. 158; cf. § 33, i. 160).

Cf. *De Septenar.* § 13, ii. 290.

xxvi. 3 Paraphr. *De Praem. et Poen.* § 17, ii. 424.

10 Διὸ καὶ λέγεται· Φάγεσθε παλαιὰ καὶ παλαιὰ παλαιῶν, ἀλλὰ καὶ παλαιὰ ἐκ προσώπου νέων ἐξοίσετε (*De ss. Abelis et Caini*, § 23, i. 178; cf. *Quis rerum div. heres*, § 57, i. 513).

12 Λήψομαι γάρ, φησίν, ὑμᾶς ἐμαυτῷ λαόν, καὶ ἔσομαι ὑμῶν θεός, καὶ ὑμεῖς ἔσεσθέ μοι λαός· ἐγώ εἰμι κύριος (*De ss. Abelis et Caini*, § 26, i. 180).

Περιπατήσω γάρ, φησίν, ἐν ὑμῖν, καὶ ἔσομαι ὑμῶν

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xxv. 11. *οὐδὲ μὴ ἀμήσητε* (*De Profug.* § 31), so LXX. Cod. A; Codd. BF, *Vat. Rom.* *οὐδὲ ἀμήσετε*, and so Philo in the same context, *ἀποφαινόμενος δέ, Οὐ σπερεῖτε, οὐδὲ μὴ ἀμήσετε τὰ αὐτόματα.*

23. *ἡ γῆ* 1° (*De Cherub.* § 31), so LXX. Cod. BA¹F; om. *ἡ* Cod. A.

βεβαίωσιν (*ibid.*), "Turnebus in margine annotat scribi nonnunquam *βεβήλωσιν*. Innuit forte D. Aug. *quaest.* 90 in Gen. qui utramque lectionem explanat" (Mangey).

βεβήλωσιν is found in more than 10 cursives (H. and P.).

πᾶσα ἡ γῆ (*ibid.*); om. *πᾶσα* LXX.

ἐναντίον μου (*ibid.*), so LXX. Cod. F; *ἐναντίον ἐμοῦ* Codd. BA, *Vat. Rom.*

xxvi. 10. *ἀλλὰ καὶ* (*De ss. Abelis et Caini*, § 23); LXX. *καὶ*.

12. LXX. Cod. B *καὶ ἐνπεριπατήσω ἐν ὑμῖν καὶ ἔσομαι ὑμῖν* (*ὑμῶν* B^ab AF, *Vat. Rom.*) *θεός, καὶ ὑμεῖς ἔσεσθέ μου* (*μοι* F, *Vat. Rom.*) *λαός*. Philo twice gives *ὑμῶν*, and once *ἐν ὑμῖν*.

θεός (*De Mutat. Nomin.* § 46, i. 618; *De Somn.* i. § 23, i. 643).

Περιπατήσω γάρ, φησίν, ἐν ὑμῖν, καὶ ἔσομαι ἐν ὑμῖν θεός (*De Somn.* ii. § 37, i. 691).

Οἶκος θεοῦ σοφοῦ διάνοια· τούτου καλεῖται θεὸς ἰδίως ὁ συμπάντων, ὥς φησιν ὁ προφήτης, ᾧ θεὸς ἐμπεριπατεῖ, οἷα βασιλείῳ (*Fragment. ex Antonio*, ii. 672).

36 *Δειλία καὶ φόβος ταῖς ψυχαῖς αὐτῶν ἐνιδρυθήσονται, καὶ φεύξονται μὲν οὐδενὸς διώκοντος* (*De Exsecration.* § 6, ii. 432).

xxvii. 3 Cf. *De Special. Legg.* ii. §§ 8, 9, ii. 296.

30 *Πᾶσα γάρ, φησί, δεκάτη τῆς γῆς ἀπὸ τοῦ σπέρματος*
32 *καὶ τοῦ καρποῦ τοῦ ξυλίνου ἐστὶν ἅγιον τῷ κυρίῳ. καὶ πᾶσα δεκάτη βοῶν καὶ προβάτων, καὶ πᾶν ὃ ἂν διέλθῃ ἐν τῷ ἀριθμῷ ὑπὸ τὴν ῥάβδον, τὸ δέκατον ἔσται ἅγιον τῷ κυρίῳ* (*De Congr. Erud. grat.* § 18, i. 533).

The reading *ἐμπεριπατήσω* is only found in the *Fragmenta* of Philo, who elsewhere gives *περιπατήσω*.

For the variations from the LXX., cf. 2 Cor. vi. 16 *ἐνοικήσω ἐν αὐτοῖς καὶ ἐνπεριπατήσω, καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μου λαός.*

36. *δειλία* (*De Exsecrat.* § 6) Cod. B; LXX. *καὶ τοῖς καταλειφθεῖσιν ἐξ ὑμῶν ἐπάξω δουλίαν* (*διλίαν* AF) *εἰς τὴν καρδίαν αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν ὑμῶν, καὶ διώξεται αὐτοὺς φωνὴ φύλλου φερομένου, καὶ φεύξονται ὡς φεύγοντες ἀπὸ πολέμου, καὶ πεσοῦνται οὐθενὸς* (*οὐδενὸς* F) *διώκοντος.*

Vat. Rom. *δουλείαν* and *οὐθενός.*

xxvii. 30. *σπέρματος* (*De Congr. Erud. grat.* § 18); + *τῆς γῆς* LXX. *ἐστὶν ἅγιον τῷ κυρίῳ* (*ibid.*); LXX. *τῷ κυρίῳ ἐστίν, ἅγιον τῷ κυρίῳ.* Philo omits verse 31.

32. *πᾶν ὃ ἂν διέλθῃ* (*ibid.*), so LXX. Cod. F (*ἐὰν*); *πᾶν ὃ ἐὰν ἔλθῃ* (*De Posterit. Caini*, § 27), so Codd. BA (*ἐὰν*), *Vat. Rom.*

ἔσται (*De Congr. Erud. grat.* § 18), as LXX.; om. *De Posterit. Caini.*

Ἔστι δὲ τὸ διάταγμα τοιοῦτο· Πᾶν ὃ ἐὰν ἔλθῃ ἐν τῷ
33 ἀριθμῷ ὑπὸ τὴν ῥάβδον, τὸ δέκατον ἅγιον τῷ κυρίῳ. Οὐκ
ἀλλάξεις καλὸν πονηρῷ· ἐὰν δ' ἀλλάξῃς αὐτό τε καὶ τὸ
ἄλλαγμα ἔσται ἅγια (*De Posterit. Caini*, § 27, i. 243).

Ἀπείρηκε δὲ καὶ τὴν τοιαύτην ἀντιδοσίαν ὁ ἱερὸς λόγος, ὅταν φησίν, Οὐκ ἀλλάξεις καλὸν πονηρῷ (*Leg. Allegor.* iii. § 36, i. 109).

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33. LXX. Cod. F, *Vat. Rom.* + οὐδὲ πονηρὸν καλῷ after πονηρῷ.

Philo (*De Posterit. Caini*, § 27) omits as Codd. BA.

LXX. Codd. BAF ἐὰν δὲ ἀλλάσσων ἀλλαξῃς (-εις Cod. A) αὐτό, καὶ τὸ ἄλλαγμα αὐτοῦ ἔσται ἅγιον.

Philo, adding τε after αὐτό, connects αὐτὸ with the apodosis, and reads ἅγια for ἅγιον.

NUMBERS.

iii. 12 Καὶ ἐγὼ γάρ, φησίν, ἰδοὺ εἴληφα τοὺς Λευίτας ἐκ
μέσου υἱῶν Ἰσραὴλ ἀντὶ παντὸς πρωτοτόκου διανοίγοντος
μήτραν παρὰ τῶν υἱῶν Ἰσραήλ· λύτρα αὐτῶν ἔσονται, καὶ
13 ἔσονται ἐμοὶ οἱ Λευῖται. Ἐμοὶ γὰρ πᾶν πρωτότοκον· ἐν
ἡμέρᾳ ᾗ ἐπάταξα πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, ἡγίασα
ἐμοὶ πᾶν πρωτότοκον Ἰσραήλ (*De ss. Abelis et Caini*,
§ 36, i. 186).

Ἐν ᾗ δέ, φησίν, ἡμέρᾳ ἐπάταξα πᾶν πρωτότοκον ἐν γῇ Αἰγύπτῳ, ἡγίασά μοι πᾶν πρωτότοκον Ἰσραήλ (*ibid.* § 39, i. 189).

Ἰδοὺ γάρ, φησίν, εἴληφα τοὺς Λευίτας ἀντὶ παντὸς πρωτοτόκου διανοίγοντος μήτραν παρὰ τῶν υἱῶν Ἰσραήλ· λύτρα αὐτῶν ἔσονται (*Quis rerum div. heres*, § 24, i. 490).

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iii. 12. ἐγὼ...ἰδού (*De ss. Abelis et Caini*, § 36), so LXX. Codd. BAF: ἰδοὺ ἐγὼ *Vat. Rom.*

ἐκ μέσου υἱῶν Ἰσρ. (*ibid.*); LXX. ἐκ μέσου τῶν υἱῶν Ἰσρ.

Philo in *Quis rerum div. heres*, § 24 omits ἐγὼ and ἐκ μέσου τῶν υἱῶν Ἰσρ.

13. ἐν ἡμέρᾳ ᾗ (*De ss. Abelis et Caini*, § 36); but ἐν ᾗ ἡμέρᾳ (*ibid.* § 39), as LXX.

γῇ Αἰγύπτῳ, so Philo in both passages: LXX. γῇ Αἰγύπτου.

ἡγίασα ἐμοὶ (*De ss. Abelis et Caini*, § 36), ἡγίασά μοι (*ibid.* § 39); LXX. ἡγίασα (ἡγιάσας A) ἐμοί.

v. 2 Διό φησι καὶ ὁ θεῖος λόγος· Ἐξαποστειλάτωσαν ἐκ
τῆς ἁγίου ψυχῆς πάντα λεπρόν, καὶ πάντα γονοῤῥυῆ, καὶ
3 πάντα ἀκάθαρτον ἐν ψυχῇ, ἀπὸ ἀρσενικοῦ ἕως θηλυκοῦ,
καὶ τοὺς θλαδίας καὶ ἀποκεκομμένους τὰ γεννητικὰ τῆς
ψυχῆς, καὶ πόρνους (*Leg. Allegor.* iii. § 3, i. 89).

14 Παρ' ὃ καὶ λέγει Μωϋσῆς, Ὅτι τὰ κρυπτὰ κυρίῳ τῷ
θεῷ, τὰ δὲ φανερὰ γενέσει γνώριμα· προστέτακται τῷ ἱερεῖ
18 καὶ προφήτῃ, λόγῳ, τὴν ψυχὴν ἐναντίον τοῦ θεοῦ στῆσαι,
ἀποκαλύφῳ τῇ κεφαλῇ (*De Cherub.* § 6, i. 141; cf. *De
Special. Legg.* iii. § 10, ii. 308, 309).

15 Καὶ γὰρ εἶπέ που Μωϋσῆς θυσίαν ἀναμιμνήσκουσαν
ἁμαρτίαν (*De Plantat. Noe*, § 25, i. 345).

18 Στήσει γάρ, φησίν, ὁ ἱερεὺς τὴν γυναῖκα ἐναντίον
κυρίου, καὶ ἀποκαλύψει τὴν κεφαλὴν αὐτῆς (*De Cherub.*
§ 5, i. 141).

27, 28 Διὰ τοῦτο ἐπὶ τῆς ὑπονοηθείσης διεφθάρθαι ψυχῆς
φησιν, ὅτι, ἂν μὲν...εὑρεθῇ προσκεχωρηκυῖα τῷ μιαίνοντι
τὴν ψυχὴν πάθει, πρησθήσεται τὴν γαστέρα......
Παρ' ὃ καὶ τὸ ἀκόλουθον προστίθεται τῷ πρησθῆναι τὴν

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v. 2. ἐκ τῆς ἁγίου ψυχῆς (*Leg. Allegor.* iii. § 3). Philo's metaphorical explanation of ἐκ τῆς παρεμβολῆς, LXX. Codd. BF, *Vat. Rom.* (συναγωγῆς Cod. A).

ἐν ψυχῇ (*ibid.*); LXX. ἐπὶ ψυχῇ.

The quotation from Numbers breaks off at θηλυκοῦ, and the rest of the passage is from Deut. xxiii. 1, 2 οὐκ εἰσελεύσονται θλαδίας οὐδὲ ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου.

18. ἐναντίον κυρίου (*De Cherub.* § 5); LXX. ἔναντι κυρίου; ἐναντίον τοῦ θεοῦ (*De Cherub.* § 6).

ἀποκαλύφῳ (*ibid.*), perhaps an error for ἀκαλύφῳ. Cf. ἀκατακαλύπτῳ τῇ κεφαλῇ (*De Special. Legg.* § 6).

28. πρησθήσεται (*Leg. Allegor.* iii. § 51); cf. Jos. *Ant.* iii. 11. 6.

γαστέρα, τὸ διαπεσεῖν τὸν μηρόν......Ἐὰν γοῦν, φησί, μὴ μιανθῇ, καὶ καθαρὰ καὶ ἀθῷος ἔσται ἐκ σπερμάτων εἰς σπέρμα (*Leg. Allegor.* iii. § 51, i. 116; cf. *De Special. Legg.* iii. § 10, ii. 310).

vi. 2 Ὅμοιόν ἐστι τῷ τὸν θερισμὸν θερίζειν, τὸ δὶς περιτέμνειν· ὅπερ ὅτε ἐκαινούργησαν, ἐξεῦρον περιτομῆς περιτομήν, τὴν ἁγνείαν *ἀφαγνίζεσθαι* (*De Somn.* ii. § 4, i. 662).

5 Ἅγιος γάρ, φησίν, ἐστὶν ὁ τρέφων κόμην τρίχα κεφαλῆς, ὁ εὐξάμενος (*ibid.* i. § 43, i. 658).

Τοῦτον οὖν φησι Μωϋσῆς ἅγιον εἶναι τρέφοντα κόμην τρίχα κεφαλῆς (*Quod Deus immutab.* § 19, i. 286).

9 Διὰ τοῦτο ἐπὶ τοῦ τὴν μεγάλην εὐχὴν εὐξαμένου φησίν, ὅτι ἐὰν τροπὴ κατασκήψασα αἰφνίδιος μιάνῃ τὸν νοῦν, οὐκέτ' ἔσται ἅγιος (*Leg. Allegor.* i. § 8, i. 46; cf. *Quod Deus immutab.* § 19, i. 286).

Ἐὰν γάρ τις, φησίν, ἀποθάνῃ ἐπ' αὐτῷ αἰφνιδίως, παραχρῆμα μιανθήσεται ἡ κεφαλὴ εὐχῆς αὐτοῦ, καὶ

καὶ καθαρὰ (*ibid.*). Philo includes these two words in the apodosis.

LXX. ἐὰν δὲ μὴ μιανθῇ ἡ γυνὴ καὶ καθαρὰ ᾖ, καὶ ἀθῴα ἔσται καὶ ἐκσπερματιεῖ σπέρμα.

ἀθῷος in Philo an adjective of two terminations, as in Cod. ℵ* (ἀθῴα Cod. ℵ$^{c.a}$).

ἐκ σπερμάτων εἰς σπέρμα is an evident corruption of the LXX. reading.

vi. 2. *ἀφαγνίζεσθαι* (*De Somn.* ii. § 4); the context shows this is the correct reading, and not ἀφανίζεσθαι, as is read in Mangey's text.

5. ἐστὶν ὁ τρέφων (*De Somn.* i. § 43); LXX. ἔσται τρέφων, as Hebr.

9. ἐπ' αὐτῷ αἰφνιδίως (*De Agricult.* § 40); LXX. Cod. B ἐξάπινα ἐπ' αὐτῷ; Codd. AF, *Vat. Rom.* ἐπ' αὐτῷ ἐξάπινα.

ξυρήσεται......Αἱ δὲ ἡμέραι αἱ πρότεραι ἄλογοι ἔσονται, ὅτι ἐμιάνθη ἡ κεφαλὴ εὐχῆς αὐτοῦ (*De Agric.* § 40, i. 327).

vii. 5 Ἑκάστῳ γάρ, φησί, τῶν υἱῶν Ἀαρὼν ἔσται τὸ ἴσον (*Quis rerum div. heres*, § 41, i. 500).

14 Θυΐσκην γὰρ δέκα χρυσῶν πλήρη θυμιάματος ἀνατίθησιν (*De Congr. Erud. grat.* § 21, i. 535).

viii. 24 Τοῦτο γάρ, φησίν, ἐστι τὸ περὶ τῶν Λευϊτῶν· Ἀπὸ πέντε καὶ εἴκοσιν ἐτῶν εἰσελεύσεται ἐνεργεῖν ἐν τῇ σκηνῇ
25 τοῦ μαρτυρίου, καὶ ἀπὸ πεντήκοντα ἐτῶν ἀποστήσεται
26 τῆς λειτουργίας, καὶ οὐκ ἐργάσεται ἔτι, λειτουργήσει δὲ ἀδελφὸς αὐτοῦ· ὁ δὲ φυλάξει φυλακάς, ἔργα δὲ οὐκ ἐργάσεται (*Quod det. pot. insid.* § 19, i. 203).

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vii. 5. Philo apparently paraphrases the LXX. καὶ δώσεις αὐτὰ τοῖς Λευείταις, ἑκάστῳ κατὰ τὴν αὐτοῦ λειτουργίαν.

viii. 24. τοῦτο...ἐστι (*Quod det. pot. insid.* § 19); τοῦτό ἐστι LXX. Cod. B, *Vat. Rom.*; τουτέστιν Codd. AF.

ἀπὸ πέντε καὶ εἴκοσιν ἐτῶν (*ibid.*); LXX. ἀπὸ πέντε καὶ εἰκοσαετοῦς καὶ ἐπάνω.

εἰσελεύσεται (*ibid.*); LXX. εἰσελεύσονται. Philo has the singular, as Hebr. יבוא.

ἐνεργεῖν (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; Codd. AF λειτουργεῖν λειτουργείαν ἐν ἔργοις.

25. πεντήκοντα ἐτῶν (*ibid.*); LXX. πεντηκονταετοῦς.

τῆς λειτουργίας (*ibid.*), so LXX. Cod. B*; ἀπὸ τῆς λειτ. Codd. AFB[ab], *Vat. Rom.*

οὐκ (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; οὐχὶ Codd. AF.

ἐργάσεται (*ibid.*); LXX. Cod. B ἐργάζεται; Codd. AF, *Vat. Rom.* ἐργᾶται.

26. λειτουργήσει δὲ (*ibid.*); LXX. καὶ λειτουργήσει.

ἀδελφὸς (*ibid.*); LXX. pr. ὁ.

Philo omits LXX. ἐν τῇ σκηνῇ τοῦ μαρτυρίου.

ὁ δὲ φυλάξει φυλακάς (*ibid.*); LXX. φυλάσσειν φυλακάς.

ἐργάσεται (*ibid.*); LXX. Cod. B* ἐργάζεται; Codd. B[ab]AF, *Vat. Rom.* ἐργᾶται.

ix. 10 Cf. *Vita Mosis*, iii. § 30, ii. 170.

x. 29, 30 Ἐξάραντες γάρ, φησίν, ἡμεῖς καὶ ἀποκόψαντες τῆς διανοίας τὸν κενὸν τύφον, μετανιστάμεθα εἰς τὸν ἐπιστήμης τόπον ὃν χρησμοῖς καὶ ὁμολογίαις θείαις λαμβάνομεν. Ἴθι δὴ μεθ' ἡμῶν καὶ εὖ σοι ποιήσομεν......

30 Οὐ πορεύσομαι, ἀλλ' εἰς τὴν γῆν μου καὶ τὴν γενεάν μου (*De Ebrietate*, § 10, i. 363).

xi. 4 Λέγεται γὰρ ὅτι ὁ ἐπίμικτος ὁ ἐν αὐτοῖς ἐπεθύμησεν ἐπιθυμίας...καὶ καθίσαντες ἔκλαιον (*De Migrat. Abrah.*, § 28, i. 460).

5 Ἐμνήσθημεν γάρ, φησί, τοὺς ἰχθύας οὓς ἠσθίομεν ἐν Αἰγύπτῳ δωρεάν, τοὺς σικύους πέπονας, πράσα, κρόμμυα,

6 σκόροδα· νυνὶ δὲ ἡ ψυχὴ ἡμῶν κατάξηρος, οὐδὲν πλὴν πρὸς τὸ μάννα ὀφθαλμοὶ ἡμῶν (*Quis rerum div. heres*, § 15, i. 484).

8 Οὗτοι γὰρ ἤλουν καὶ ἔτριβον αὐτὸ ποιοῦντες ἐγκρυφίας (*De ss. Abelis et Caini*, § 26, i. 180).

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x. 29. Philo (*De Ebriet.* § 10) adapts the LXX. ἐξαίρομεν ἡμεῖς εἰς τὸν τόπον ὃν εἶπεν κύριος Τοῦτον δώσω ὑμῖν· δεῦρο μεθ' ἡμῶν, καὶ εὖ σε ποιήσομεν, but renders לכה by ἴθι δή, and reads σοι for σε.

30. ἀλλ' (*ibid.*), so LXX. Cod. A, Cat. Niceph.; ἀλλὰ Cod. B, *Vat. Rom.*; ἀλλ' ἢ Cod. F.

τὴν γενεάν (*ibid.*); pr. εἰς LXX.

xi. 4. ἐπεθύμησεν (*De Migrat. Abrah.* § 28), so LXX. Cod. B, *Vat. Rom.*; ἐπεθύμησαν Codd. AF, plural as Hebr.

ἐπιθυμίας (*ibid.*); LXX. ἐπιθυμίαν.

5. LXX. καὶ τοὺς σικύας (σικύους B[ab], *Vat. Rom.*) καὶ τοὺς πέπονας καὶ τὰ πράσα καὶ τὰ κρόμμυα (κρόμυα AF) καὶ τὰ σκόρδα. Philo (*Quis rerum div. heres*, § 15) omits the copula and the article. The spelling σκόροδα is found in several MSS, including Cod. Coislin. (H. and P.), Cat. Niceph.

6. πρὸς (*ibid.*); LXX. εἰς.

12 Μὴ ἐγὼ ἐν γαστρὶ ἔλαβον πάντα τὸν λαὸν τοῦτον, ἢ
ἐγὼ ἔτεκον αὐτὸν ὅτι λέγεις μοι· Λάβε αὐτὸν εἰς τὸν
13 κόλπον σου, καθ᾽ ἃ αἴρῃ τιθηνὸς τὸν θηλάζοντα;...Πόθεν
μοι κρέα δοῦναι παντὶ τῷ λαῷ τούτῳ, ὅτι κλαίει ἐπ᾽ ἐμοί;
(*Quis rerum div. heres*, § 5, i. 475).
16 Οὓς γὰρ σὺ οἶδας, φησίν, οὗτοι πρεσβύτεροί εἰσιν
(*De ss. Abelis et Caini*, § 22, i. 178).

Λέγεται γάρ, Συνάγαγέ μοι ἑβδομήκοντα ἄνδρας ἀπὸ τῶν πρεσβυτέρων Ἰσραήλ, οὓς αὐτὸς σὺ οἶδας, ὅτι οὗτοί εἰσι πρεσβύτεροι (*De Sobrietate*, § 5, i. 395).

17 Λέγεται γάρ, ὅτι ἀφελῶ ἀπὸ τοῦ πνεύματος τοῦ ἐπὶ
σοί, καὶ ἐπιθήσω ἐπὶ τοὺς ἑβδομήκοντα πρεσβυτέρους
(*De Gigantibus*, § 6, i. 266).
20 Καὶ δῆτα οὐκ εἰς μακρὰν καθάρσεσι χολῆς ἐφθάρησαν
(*De Concupisc.* § 11, ii. 357).
22 Μὴ πρόβατα καὶ βόες σφαγήσονται, ἢ πᾶν τὸ ὄψον

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12. *πάντα τὸν λαὸν* (*Quis rerum div. heres*, § 5), so LXX. Cod. B, *Vat. Rom.*; *τὸν πάντα λαὸν* Codd. AF.

ἔτεκον (*ibid.*); LXX. Cod. A *τέτοκα*.

αὐτὸν 1° (*ibid.*), as Hebr. ילדתיהו; LXX. *αὐτούς*.

αὐτὸν 2° (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; *αὐτοὺς* Codd. AF.

καθ᾽ ἃ αἴρῃ (*ibid.*); LXX. *ὡσεὶ ἄραι*.

13. *κλαίει* (*ibid.*); LXX. *κλαίουσιν*.

ἐπ᾽ ἐμοὶ (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; *ἐπ᾽ ἐμὲ* Codd. AF.

16. *οὓς αὐτὸς σὺ οἶδας* (*De Sobriet.* § 5), so LXX. Cod. B[a], *Vat. Rom.*; *οὓς σὺ αὐτὸς οἶδας* Cod. A, Cat. Niceph.; Cod. B* *οὓς αὐτός σοι εἶδες*; Cod. F *οὕς σοι αὐτὸς οἶδας*.

In *De ss. Abelis et Caini*, § 22, Philo omits *αὐτός*, and transposes *εἰσι* and *πρεσβύτεροι*. In both quotations *τοῦ λαοῦ* is wanting after *πρεσβύτεροι*.

17. *ἐπὶ τοὺς ἑβδομ. πρεσβυτ.* (*De Gigant.* § 6); LXX. *ἐπ᾽ αὐτούς*.

22. In the LXX. *αὐτοῖς* stands after each verb; and the words

τῆς θαλάσσης συναχθήσεται, καὶ ἀρκέσει; (Quis rerum div. heres, § 5, i. 475).

23 Τί δ' *οἰόμεθα ἐμφαίνεσθαι διὰ τοῦ·* Μὴ *χεὶρ κυρίου οὐκ ἐξαρκέσει; (De Mutat. Nomin.* § 40, i. 613).

Διὸ καὶ παῤῥησιάζεται φάσκων· Ἤδη *ὄψει, ἐπεὶ καταλήψεταί σε ὁ λόγος μου (De ss. Abel. et Caini,* § 18, i. 175).

31 (cf. Ex. xvi. 13) Ἀπὸ *γὰρ τῆς θαλάττης ἀρθὲν ὀρτυγομήτρας νέφος ἐγχεῖται παρὰ τὴν ἕω, καὶ τὸ μὲν στρατόπεδον καὶ τὰ πέριξ ἐφ' ἡμερήσιον ἀνδρὸς εὐζώνου πανταχόθεν*
32 *χόθεν ἐν κύκλῳ ὑπεσκίαστο...καὶ τὰ ζῷα ταῖς ἀμφοτέραις*
34 *χερσὶν ἐφελκόμενοι τοὺς κόλπους ἐπλήρουν......*Ἐκλήθη *γὰρ μνήματα τῆς ἐπιθυμίας (De Concupisc.* § 11, ii. 357).

xii. 6 Καὶ *γὰρ ὅ τε* Ἀαρών, *ὁ λόγος, καὶ* Μαριάμ, *ἡ αἴσθησις, ἐπανίσταται ῥητῶς τοῖς ἀκούουσιν, ὅτι* Ἐὰν *γένηται προφήτης κυρίῳ, ἐν ὁράματι αὐτῷ γνωσθήσεται καὶ*
7 *ἐν σκιᾷ ὁ θεός, οὐκ ἐναργῶς·* Μωσεῖ *δὲ ὅστις πιστὸς*
8 *ἐν ὅλῳ τῷ οἴκῳ, στόμα κατὰ στόμα λαλήσει ἐν εἴδει, καὶ οὐ δι' αἰνιγμάτων (Leg. Allegor.* iii. § 33, i. 108).

καὶ ἀρκέσει αὐτοῖς stand at the end of the first as well as at the end of the second clause.

23. *ὄψει (De ss. Abelis et Caini,* § 18); LXX. *γνώσει.* Philo is closer to the Hebr., תראה.

ἐπεὶ (ibid.); LXX. Codd. AF, *Vat. Rom. εἰ* : Cod. B *ἤ*.

καταλήψεται (ibid.); LXX. *ἐπικαταλήμψεται.*

LXX. *ἤδη γνώσει εἰ ἐπικαταλήμψεταί σε ὁ λόγος μου ἢ οὔ.*

xii. 6—8. A good illustration of Philo's loose methods of quotation; compare *προφήτης κυρίῳ (Leg. Allegor.* iii. § 33) with *ὑμῶν προφήτης κυρίου (Quis rerum div. heres,* § 52); and the three forms, *πιστὸς ἐν ὅλῳ τῷ οἴκω, πιστὸς ἐν παντὶ τῷ οἴκῳ, πιστὸς ὅλῳ τῷ οἴκῳ.*

LXX. *ἐὰν γένηται προφήτης ὑμῶν κυρίῳ (κυρίου* B*vid), *ἐν ὁράματι αὐτῷ γνωσθήσομαι καὶ ἐν ὕπνῳ λαλήσω αὐτῷ. οὐχ οὕτως (+ὡς* AF) *ὁ θεράπων μου Μωϋσῆς· ἐν ὅλῳ τῷ οἴκῳ μου πιστός ἐστιν· στόμα κατὰ στόμα λαλήσω αὐτῷ, ἐν εἴδει καὶ οὐ δι' αἰνιγμάτων.*

6, 7 Λέγει γάρ· Ἐὰν γένηται ὑμῶν προφήτης κυρίου, ἐν
8 ὁράματι αὐτῷ γνωσθήσομαι, Μωσεῖ δὲ ἐν εἴδει, καὶ οὐ δι' αἰνιγμάτων (*Quis rerum div. heres*, § 52, i. 511).
7 Μωϋσῆς λέγεται πιστὸς ἐν παντὶ τῷ οἴκῳ γεγενῆσθαι (*Leg. Allegor.* iii. § 72, i. 128).

Μωϋσῆς ἄρχει μαρτυρούμενος, ὅτι ἐστὶ πιστὸς ὅλῳ τῷ οἴκῳ (*ibid.* § 81, i. 132).

12 Ἃ δὲ ἂν δοκῇ προφέρειν, ἀμβλωθρίδια εὑρίσκεται καὶ ἐκτρώματα, κατεσθίοντα τὸ ἥμισυ τῶν σαρκῶν αὐτῆς, ἴσα θανάτῳ ψυχικῷ...διὸ καί φησι· Μὴ γένηται ὡς ἴσον θανάτῳ, ὡς ἔκτρωμα ἐκπορευόμενον ἐκ μήτρας μητρός, καὶ κατεσθίῃ τὸ ἥμισυ τῶν σαρκῶν αὐτῆς (*ibid.* i. § 24, i. 59).

14 Λέγεται καὶ ἐπὶ τῆς Μαρίας, ὅτε καταλαλεῖ Μωϋσῇ· Εἰ ὁ πατὴρ αὐτῆς πτύων ἐνέπτυσεν εἰς τὸ πρόσωπον αὐτῆς, οὐκ ἐντραπήσεται ἑπτὰ ἡμέρας; (*ibid.* ii. § 17, i. 78).

xiii. 23 Φησὶ γὰρ τοὺς κατασκόπους ἐλθεῖν εἰς Χεβρών, ἐκεῖ δ' εἶναι Ἀχειμάν, καὶ Σεσείν, καὶ Θαλαμείν, γενεᾶς

Philo omits the pronoun μου after οἴκῳ. For the same quotation cf. Heb. iii. 5 καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, and Clem. Rom. xvii. 5.

12. γένηται (*Leg. Allegor.* i. § 24), so LXX. Codd. BF, *Vat. Rom.*; γένοιτο Cod. A.

ὡς 1° (*ibid.*), so LXX. Cod. F (ὡς εἴσον); ὡσεὶ Codd. BA, *Vat. Rom.* ὡς 2° (*ibid.*); LXX. ὡσεί.

καὶ κατεσθίῃ (*ibid.*); LXX. Codd. B[ab]AF, *Vat. Rom.* καὶ κατεσθίει; Cod. B* κατεσθίει.

xiii. 23. Ἀχειμὰν (*De Posterit. Caini*, § 17), so LXX. Cod. B; Cod. A Ἀχικάμ; Cod. F, *Vat. Rom.*, Cat. Niceph. Ἀχιμάν.

Σεσεὶν (*ibid.*); LXX. Cod. B Σεσσεί; *Vat. Rom.* Σεσσί; Cod. A Σεμεί; Cod. F, Cat. Niceph. Σεσεί.

Θαλαμεὶν (*ibid.*); LXX. Codd. BA Θελαμεὶν (-μὶ *Vat. Rom.*); Cod. F Θαλαμεὶ (-μὶ Cat. Niceph.).

γενεᾶς (*ibid.*); LXX. γενεαί.

Ἐνώχ. Εἶτ' ἐπιφέρει, Καὶ Χεβρὼν ἑπτὰ ἔτεσιν ᾠκοδομήθη πρὸ τοῦ Τανὶν Αἰγύπτου (*De Posterit. Caini*, § 17, i. 236).

25 Ἐπαινεῖν ἄξιον καὶ τῶν κατασκόπων τοὺς ἐπιχειρήσαντας μὲν αὐτόπρεμνον τὸ ἀρετῆς ὅλον ἀνασπάσαι καὶ βαστάσαι στέλεχος· ἐπεὶ δ' οὐκ ἠδυνήθησαν, κληματίδα γοῦν καὶ ἕνα βότρυν λαβόντες (*De Mutat. Nomin.* § 40, i. 612).

xiv. 4 Δῶμεν ἀρχηγὸν καὶ ἀποστρέψωμεν εἰς τὸ πάθος, Αἴγυπτον (*Leg. Allegor.* iii. § 61, i. 121).

9 Ἀφέστηκεν ὁ καιρὸς ἀπ' αὐτῶν, ὁ δὲ κύριος ἐν ἡμῖν (*De Posterit. Caini*, § 35, i. 248; *De Mutat. Nomin.* § 46, i. 618; *Quaestt. et Sol. in Gen., Sermo* i. § 100, A. ii. 72).

[Moses vero alibi dicit: "Ne auferatur ab eis dominus" (*Quaestt. et Sol. in Gen., Sermo* ii. § 4, A. ii. 247).]

11 Λέγεται γάρ· Ἕως τίνος παροξυνοῦσιν ὁ λαὸς οὗτος; καὶ ἕως τίνος οὐ πιστεύσουσί μοι ἐν πᾶσι τοῖς σημείοις
12 οἷς ἐποίησα ἐν αὐτοῖς; Πατάξω αὐτοὺς θανάτῳ, καὶ ἀπολῶ αὐτούς, καὶ ποιήσω σε καὶ τὸν οἶκον τοῦ πατρός σου εἰς ἔθνος μέγα καὶ πολὺ ἢ τοῦτο (*De Migrat. Abrah.* § 12, i. 446).

20 Λέγεται γὰρ ἑτέρωθι Μωϋσέως ἱκετεύσαντος· Ἵλεως αὐτοῖς εἰμι κατὰ τὸ ῥῆμά σου (*ibid.* § 21, i. 455).

Ἐνὼχ (*ibid.*); LXX. Codd. BF, *Vat. Rom.* Ἐνάχ; Cod. A, Cat. Niceph. Ἐνάκ.

xiv. 11. παροξυνοῦσιν (*De Migrat. Abrah.* § 12); LXX. παροξυνεῖ με.

πιστεύσουσι (*ibid.*); LXX. πιστεύουσιν.

σημείοις (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; θαυμασίοις Cod. A.

12. πολὺ ἢ τοῦτο (*ibid.*); LXX. πολὺ μᾶλλον ἢ τοῦτο.

24 Ἐγένετο γάρ, φησί, πνεῦμα ἕτερον ἐν αὐτῷ ὡσανεὶ τοῦ ἡγεμονικοῦ μεταβαλόντος πρὸς ἄκραν τελειότητα. Καὶ γὰρ ἑρμηνευθείς ἐστι Χάλεβ πᾶσα καρδία (*De Mutat. Nomin.* § 21, i. 597).

44 Λέγει γάρ· Ὁ Μωσῆς καὶ ἡ κιβωτὸς οὐκ ἐκινήθησαν (*De Gigantib.* § 11, i. 269).

xv. 19 Ἡ δὲ πρόσταξίς ἐστι τοιάδε· Καὶ ἔσται, ὅταν ἐσθίητε ἀπὸ τῶν καρπῶν τῆς γῆς, ἀφελεῖτε ἀφαίρεμα,
20 ἀφόρισμα κυρίῳ· ἀπαρχὴν φυράματος ὑμῶν ἄρτον, ἀφαίρεμα ἀφελεῖτε αὐτό· ὡς ἀφαίρεμα ἀπὸ ἅλωνος, οὕτως ἀφελεῖτε αὐτό (*De ss. Abelis et Caini*, § 33, i. 184).

30 Εἴρηται γάρ που καλῶς, ὅτι ὁ ἐγχειρῶν ὑπεραύχοις ἢ λόγοις ἢ ἔργοις, οὐκ ἀνθρώπους μόνον ἀλλὰ καὶ θεὸν παροξύνει, τὸν ἰσότητος καὶ παντὸς ἀρίστου δημιουργόν (*De Sacrific.* § 2, ii. 252).

Φησὶ γάρ· Ὃς ἂν ἐγχειρῇ τι πράττειν μεθ' ὑπερηφανίας, τὸν θεὸν παροξύνει (*De Humanit.* § 24, ii. 404).

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24. ἐγένετο (*De Mutat. Nomin.* § 21); LXX. Codd. BAF ἐγενήθη; om. *Vat. Rom.*

44. LXX. ἡ δὲ κιβωτὸς τῆς διαθήκης Κυρίου καὶ Μωυσῆς οὐκ ἐκινήθησαν ἐκ (+μέσου AF) τῆς παρεμβολῆς.

xv. 19. ἐσθίητε (*De ss. Abelis et Caini*, § 33); LXX. ἔσθητε ὑμεῖς.

καρπῶν (*ibid.*); LXX. ἄρτων.

20. ἀφαίρεμα ἀφελεῖτε (*ibid.*); LXX. Codd. BA ἀφαίρεμα ἀφοριεῖτε (-ται Cod. F); *Vat. Rom.* ἀφοριεῖτε ἀφαίρεμα.

ἅλωνος (*ibid.*), so LXX. Codd. AF, Cat. Niceph.; Cod. B, *Vat. Rom.* ἅλω.

αὐτὸ 2° (*ibid.*); LXX. αὐτόν.

30. The words referred to are καὶ ψυχὴ ἥτις ποιήσει ἐν χειρὶ ὑπερηφανίας ἀπὸ τῶν αὐτοχθόνων ἢ ἀπὸ τῶν προσηλύτων, τὸν θεὸν οὗτος παροξύνει (LXX.).

xvi. 15 Κατὰ τὸ Μωϋσέως γράμμα· Ἐπιθύμημα οὐδενὸς αὐτῶν ἔλαβον (*De Confus. Ling.* § 13, i. 412).

48 Καὶ ἐγὼ εἱστήκειν ἀνὰ μέσον κυρίου καὶ ὑμῶν (*Quis rerum div. heres*, § 42, i. 502).

Θαυμάζω καὶ τὸν μετὰ σπουδῆς ἀπνευστὶ δραμόντα συντόνως ἱερὸν λόγον, ἵνα στῇ μέσος τῶν τεθνηκότων καὶ τῶν ζώντων. Εὐθὺς γάρ, φησὶ Μωϋσῆς, ἐκόπασεν ἡ θραῦσις (*ibid.* § 42, i. 501).

Λέγεται γὰρ ἐπὶ Ἀαρών, ὅτι Ἔστη ἀνὰ μέσον τῶν τεθνηκότων καὶ τῶν ζώντων, καὶ ἐκόπασεν ἡ θραῦσις (*De Somn.* ii. § 35, i. 689).

xviii. 12 cf. *De Concupisc.* § 3, ii. 351.

20 Καὶ ἐκ προσώπου μέντοι τοῦ θεοῦ ᾄδεται διὰ τῶν χρησμῶν τὸν τρόπον τοῦτον· Ἐγὼ μερίς σου καὶ κληροδοσία (*De Plantat. Noe*, § 15, i. 339).

Τὸν θεὸν ἔφη κλῆρον αὐτῶν εἶναι (*De Praem. Sacerdot.* § 1, ii. 232).

26, 28 cf. *De Mutat. Nomin.* §§ 1, 35, i. 578, 607.

31 cf. *De Concupisc.* § 3, ii. 351.

xix. 1—9 Κελεύει γὰρ δάμαλιν πυῤῥάν, ἄζυγον, ἄμωμον, ἀχθεῖσαν σφαγιασθῆναι ἔξω πόλεως, τὸν δὲ ἀρχιερέα λαμβάνοντα ἀπὸ τοῦ αἵματος ἑπτάκις ἐπιῤῥαίνειν ἀντικρὺ τοῦ νεὼ πάντα, εἶθ' ὅλην κατακαίειν σὺν δορᾷ καὶ κρέασι καὶ αἵματι καὶ πλήρει τῇ κοιλίᾳ περιττωμάτων· ἤδη δὲ ὑπομαραινομένης τῆς φλογὸς εἰς τὸ μεσαίτατον τρία ταῦτα ἐμβάλλειν, ξύλον κέδρινον, ὕσσωπον, καὶ κόκκινον κελεύει· εἶτ' ἐπὰν ἀποσβεσθῇ, τὴν τέφραν συλλέγειν

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xvi. 15. LXX. οὐκ ἐπιθύμημα οὐδενὸς αὐτῶν εἴληφα.

48. εὐθὺς (*Quis rerum div. heres*, § 42) is not in the LXX.

xviii. 20. κληροδοσία (*De Plantat. Noe*, § 15); LXX. κληρονομία.

καθαρὸν ἄνθρωπον, καὶ ἀποτιθέναι πάλιν ἔξω πόλεως ἐν χωρίῳ καθαρῷ (*De Sacrific.* § 3, ii. 252 f.).

11 cf. *De Special. Legg.* § 36, ii. 333.

15 *Ὅσα γὰρ οὐχὶ δεσμῷ καταδεῖται, φησὶ Μωϋσῆς ἐν ἑτέροις, ἀκάθαρτα εἶναι* (*Quod det. pot. insid.* § 27, i. 211).

Λέγει μέντοι καὶ ἑτέρωθι, ὅτι πάνθ', ὅσα δεσμῷ καταδέδεται, καθαρά ἐστιν (*De Confus. Ling.* § 32, i. 430).

xx. 17 *Μωϋσῆς δὲ οὔτ' εἰς δεξιά, οὔτ' εἰς ἀριστερά, οὐδ' ὅλως εἰς μέρη τοῦ γηΐνου Ἐδὼμ ἀποκλίνειν οἴεται δεῖν, τῇ δὲ μέσῃ ὁδῷ περιέρχεσθαι, ἣν κυριώτατον καλεῖ βασιλικήν* (*De Posterit. Caini*, § 30, i. 244).

Βουλομένοις γοῦν ταύτην πορεύεσθαι τὴν ὁδὸν βασιλικὴν οὖσαν, τοῖς τοῦ ὁρατικοῦ γένους μετέχουσιν, ὅπερ Ἰσραὴλ κέκληται, διαμάχεται ὁ γήϊνος Ἐδώμ· τοῦτο γὰρ διερμηνευθεὶς ὀνομάζεται· μετὰ σπουδῆς καὶ παρασκευῆς πάσης εἴρξειν ἀπειλῶν τῆς ὁδοῦ, καὶ ἀτριβῆ καὶ ἀπόρευτον αὐτὴν κατασκευάσειν εἰς ἅπαν. Οἱ μὲν οὖν πεμφθέντες πρεσβεῖς λέγουσιν ταῦτα.

Παρελευσόμεθα διὰ τῆς γῆς σου· οὐ διελευσόμεθα δι'

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xix. 15. *οὐχὶ* (*Quod det. pot. insid.* § 27), so LXX. Codd. B^ab^F, *Vat. Rom.*; *οὐκ ἐχὶ* Cod. B*; *οὐκ ἔχει* Cod. A.

δεσμῷ καταδεῖται (*ibid.*), *δεσμῷ καταδέδεται* (*De Confus. Ling.* § 32); LXX. Cod. B *δεσμὸν καταδέδεται ἐν* (*ἐπ'* B^a?b^AF, *Vat. Rom.*) *αὐτῷ*.

Philo omits *ἐπ'* (*ἐν*) *αὐτῷ*, עליו.

xx. 17. *τοῦ γηΐνου Ἐδὼμ* (*De Posterit. Caini*, § 30). Philo confuses the derivation of 'Edom' with that of 'Adam,' probably from their both being spelled with the same consonants in Hebr.; cf. Jerome, *Nom. Hebr.* "Adam homo, sive terrenus, aut indigena, vel terra rubra."

ἀγρῶν, οὐ δι' ἀμπελώνων· οὐ πιόμεθα ὕδωρ λάκκου σου·
ὁδῷ βασιλικῇ πορευσόμεθα· οὐκ ἐκκλινοῦμεν δεξιά, οὐδὲ
18 εὐώνυμα, ἕως ἂν παρέλθωμέν σου τὰ ὅρια. Ὁ δὲ Ἐδὼμ
ἀποκρίνεται φάσκων· Οὐ παρελεύσῃ δι' ἐμοῦ· εἰ δὲ μή,
19 ἐν πολέμῳ διεξελεύσομαί σοι εἰς συνάντησιν. Καὶ λέ-
γουσιν αὐτῷ οἱ υἱοὶ Ἰσραήλ· Παρὰ τὸ ὄρος παρελευσό-
μεθα· ἐὰν δὲ τοῦ ὕδατός σου πίω ἐγώ τε καὶ τὰ κτήνη,
δώσω σοι τιμήν· ἀλλὰ τὸ πρᾶγμα οὐδέν ἐστι, παρὰ τὸ
20 ὄρος παρελευσόμεθα. Ὁ δὲ εἶπεν, Οὐ διελεύσῃ δι' ἐμοῦ
(*Quod Deus immutabilis*, § 31, i. 294).

18 Φησὶ γάρ· Οὐ δὴ διελεύσῃ δι' ἐμοῦ· εἰ δὲ μή γε, ἐν πολέμῳ ἐξελεύσομαί σοι εἰς συνάντησιν (*ibid.* § 35, i. 297).

25 Διὸ καὶ Ἀαρὼν ὅταν τελευτᾷ, τουτέστιν ὅταν τελειωθῇ, εἰς Ὧρ, ὅ ἐστι φῶς, ἀνέρχεται· τὸ γὰρ τέλος τοῦ λόγου, ἀλήθειά ἐστιν ἡ φωτὸς τηλαυγεστέρα, εἰς ἣν σπουδάζει ὁ λόγος ἐλθεῖν (*Leg. Allegor.* iii. § 15, i. 96).

xxi. 6 Φησὶ γάρ· Καὶ ἀπέστειλε κύριος εἰς τὸν λαὸν

οὐ δι' ἀμπ.· οὐ πιόμ. (*Quod Deus immutab.* § 31); LXX. οὐδὲ...οὐδέ.

ὕδωρ λάκκου σου (*ibid.*); Hebr. מי באר; LXX. ὕδωρ ἐκ λάκκου σου.

οὐκ ἐκκλιν. (*ibid.*); LXX. Cod. B* pr. καί; om. καί, as Philo, Codd. B[ab]AF, *Vat. Rom.*

σου τὰ ὅρια (*ibid.*); LXX. τὰ ὅριά σου.

18. ὁ δὲ Ἐδὼμ...φάσκων (*ibid.*); LXX. καὶ εἶπεν πρὸς αὐτὸν Ἐδώμ.

παρελεύσῃ (*ibid.*); LXX. διελεύσῃ.

διεξελεύσ. (*ibid.*); but in § 35, as LXX. ἐξελεύσ.

σοι εἰς συνάντησιν (*ibid.*); LXX. εἰς συνάντησίν σοι.

19. πίω (*ibid.*); LXX. πίωμεν.

τὰ κτήνη, so LXX. Cod. B; + μου Codd. AF, *Vat. Rom.*

σοι τιμὴν (*ibid.*); LXX. τιμήν σοι.

τοὺς ὄφεις τοὺς θανατοῦντας, καὶ ἔδακνον τὸν
λαόν, καὶ ἀπέθνησκε λαὸς πολὺς τῶν υἱῶν Ἰσραήλ
7 ...Προσελθόντες γὰρ ἔλεγον Μωϋσῇ, ὅτι ἡμαρτήκαμεν,
ὅτι κατελαλήσαμεν κατὰ κυρίου καὶ κατὰ σοῦ.
Εὖξαι οὖν πρὸς κύριον, καὶ ἀφελέτω ἡμῶν τοὺς ὄφεις.
Εὖ τὸ φάναι, οὐχ ὅτι κατελαλήσαμεν, ἡμάρτομεν,
8 ἀλλ', ὅτι ἡμάρτομεν, κατελαλήσαμεν...Τὸν κατὰ σωφρο-
σύνην οὖν ὄφιν κελεύει ὁ θεὸς Μωϋσεῖ κατασκευάσασθαι,
καί φησι· Ποίησον σεαυτῷ ὄφιν, καὶ θὲς αὐτὸν ἐπὶ
σημείου...Ὃν ἂν οὖν δάκῃ ὄφις, πᾶς ὁ ἰδὼν αὐτὸν ζήσεται
(*Leg. Allegor.* ii. §§ 19, 20, i. 80, 81).
16—18 Ἰδιώτῃ δὲ οὐδενὶ παιδείας ἐφεῖται τοῦτο τὸ φρέαρ
18 ὀρύττειν, μόνοις δὲ βασιλεῦσιν, ᾗ φησιν· Ἐλατόμησαν
αὐτὸ βασιλεῖς (*De Ebriet.* § 29, i. 375).
17 Τότε γάρ, φησίν, ᾖσεν Ἰσραὴλ τὸ ᾆσμα τοῦτο ἐπὶ τοῦ
φρέατος (*De Somn.* ii. § 41, i. 694).
27 Τότε γάρ, φησίν, ἐροῦσιν οἱ αἰνιγματισταί· Ἔλθετε
εἰς Ἑσεβών, ἵν' οἰκοδομηθῇ καὶ κατασκευασθῇ πόλις

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xxi. 6. ἀπέθνησκε (*Leg. Allegor.* ii. § 19); LXX. ἀπέθανεν.

7. LXX. καὶ παραγενόμενος ὁ λαὸς πρὸς Μωυσῆν ἔλεγον.

ἡμαρτήκαμεν (*ibid.*), so LXX. Codd. AF; but ἡμάρτομεν Cod. B, *Vat. Rom.*, which also Philo gives in the context. Cat. Niceph. ἡμαρτήσαμεν.

κυρίου (*ibid.*); LXX. τοῦ κυρίου.

ἡμῶν τοὺς ὄφεις (*ibid.*); LXX. ἀφ' ἡμῶν τὸν ὄφιν, following the Hebrew מעלינו את־הנחש. The Vulgate gives the meaning, as Philo, by the plural 'serpentes.'

8. ὃν ἂν κ.τ.λ. (*ibid.* § 20); LXX. καὶ ἔσται ἐὰν δάκῃ ὄφις ἄνθρωπον, πᾶς ὁ δεδηγμένος ἰδὼν αὐτὸν ζήσεται. Philo omits ἄνθρωπον and δεδηγμένος for brevity.

27. τότε (*Leg. Allegor.* iii. § 80); LXX. διὰ τοῦτο.

28 Σηών. Ὅτι πῦρ ἐξῆλθεν ἐξ Ἑσεβών, φλὸξ ἐκ πόλεως
Σηών, καὶ κατέφαγεν ἕως Μωὰβ καὶ * κατέπιε * στήλας
29 Ἀρνῶν. Οὐαί σοι, Μωάβ· * ἀπώλου, λαὸς * Χαμώς.
Ἀπεδόθησαν υἱοὶ αὐτῶν σώζεσθαι, καὶ αἱ θυγατέρες
30 αὐτῶν αἰχμάλωτοι τῷ βασιλεῖ Ἀμοῤῥαίων Σηών, καὶ τὸ
σπέρμα αὐτῶν ἀπολεῖται Ἑσεβὼν ἕως Δεβών, καὶ γυναῖκες ἔτι προσεξέκαυσαν πῦρ ἐπὶ Μωάβ (*Leg. Allegor.* iii. § 80, i. 132).

Καὶ αἱ γυναῖκες ἔτι προσεξέκαυσαν πῦρ ἐν Μωάβ (*ibid.*).

Λέγεται γὰρ ὅτι καὶ γυναῖκες ἔτι προσεξέκαυσαν πῦρ ἐπὶ Μωάβ (*De Migrat. Abr.* § 17, i. 451).

xxii. 29 Λέγει γὰρ ὄνῳ, τῇ ἀλόγῳ προαιρέσει τοῦ βίου, ᾗ πᾶς

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28. *κατέπιε* (*ibid.*). Mangey's text has κατέπαυσε, following the MSS. But in his note he says, "Videtur autem notanter Philo scripsisse κατέπιε. Sic enim infra, κατεσθίει καὶ βιβρώσκει, καὶ καταπίνει τὰς ἐν αὐτῷ στήλας."

29. *ἀπώλου λαὸς* (*ibid.*); that this, and not ἀπόλωλε (so MSS.) is the right text is shown by Philo's words further on, ἀπολώλεκας ἀλήθειαν, λαὸς Χαμώς, τουτέστιν ὁ λαός σου καὶ ἡ δύναμις εὕρηται πηρὸς καὶ τετυφλωμένος.

υἱοὶ (*ibid.*); LXX. pr. οἱ.

σώζεσθαι (*ibid.*); LXX. διασώζεσθαι.

Ἀμοῤῥαίων (*ibid.*); LXX. pr. τῶν.

30. ἀπολεῖται (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; ἀπολεῖτε Cod. A.

Ἑσεβὼν (*ibid.*). Philo derives the name from the Hebrew חשבון, Ἑσεβὼν ἑρμηνεύεται λογισμοί.

Δεβὼν (*ibid.*); LXX. Δαιβών.

γυναῖκες (*ibid.*, *De Migrat. Abrah.* § 17), αἱ γυναῖκες (*Leg. Allegor.*), as LXX. αἱ γυναῖκες (+αὐτῶν Codd. AF).

ἐπὶ (*Leg. Allegor.*, *De Migrat. Abrah.*), as LXX.; ἐν in *Leg. Allegor.* iii. § 80.

ἄφρων ἐπιβέβηκεν, ὅτι εἰ μάχαιραν εἶχον, ἤδη ἂν ἐξεκέντησά σε (*De Cherub.* § 10, i. 144).

31 Εἶδε τὸν ἄγγελον τοῦ θεοῦ ἀνθεστῶτα (*Quod Deus immutab.* § 37, i. 299).

xxiii. 7 Ἐκ Μεσοποταμίας γάρ, φησί, μετεπέμψατό με Βαλάκ, ἐξ ὀρέων ἀπὸ ἀνατολῶν, λέγων, Δεῦρο ἄρασαί μοι, ὃν μὴ ἀρᾶται ὁ θεός (*De Confus. Ling.* § 15, i. 414).

Δεῦρο, ἄρασαί μοι τὸν Ἰακώβ, καὶ δεῦρο ἐπικατάρασαί μοι τὸν Ἰσραήλ (*ibid.* § 17, i. 415).

8 (cf. Deut. xxiii. 5) Οὐδὲ γὰρ ὁ σοφιστὴς Βαλαάμ, μάταιος ὢν ὄχλος ἐναντίων καὶ μαχομένων δοξῶν, βουληθεὶς ἀρὰς τίθεσθαι καὶ βλάπτειν τὸν ἀστεῖον, ἴσχυσε· τοῦ θεοῦ τὰς κατάρας εἰς εὐλογίαν τρέποντος (*Quod det. pot. insid.* § 20, i. 205).

19 Οὐχ ὡς ἄνθρωπος ὁ θεός (*De ss. Abelis et Caini*, § 29, i. 181; *Quod Deus immutab.* § 11, i. 280; *De Migrat. Abrah.* § 20, i. 453; *De Somniis*, i. § 40, i. 656).

xxiv. 7 Ἐξελεύσεται γὰρ ἄνθρωπος, φησὶν ὁ χρησμός, καταστρατάρχων καὶ πολεμῶν, ἔθνη τε μεγάλα καὶ πολυάνθρωπα χειρώσεται (*De Praem. et Poen.* § 17, ii. 423).

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xxii. 29. μάχαιραν εἶχον (*De Cherub.* § 10); LXX. Cod. B, *Vat. Rom.* εἶχον μάχαιραν ἐν τῇ χερί (+μου AF).

31. τοῦ θεοῦ (*Quod Deus immutab.* § 37), so LXX. Codd. AF; κυρίου Cod. B, *Vat. Rom.*, as Hebrew.

ἀνθεστῶτα (*ibid.*); LXX. ἀνθεστηκότα.

xxiii. 7. Βαλὰκ (*De Confus. Ling.* § 15); LXX. +βασιλεὺς Μωάβ.

ὃν μὴ ἀρᾶται ὁ θεὸς (*ibid.*) from the second clause of verse 8. ἀρᾶται, LXX. καταρᾶται.

xxiv. 7. καταστρατάρχων (*De Praem. et Poen.* § 17), a paraphrase of καὶ κυριεύσει ἐθνῶν πολλῶν.

16 Ἢ τὸν οἰωνοσκόπον Βαλαὰμ οὐχ ὁρᾷς; Οὗτος εἰσάγεται ἀκούων λόγια θεοῦ, ἐπιστάμενός τε ἐπιστήμην παρὰ ὑψίστου (*De Mutat. Nomin.* § 37, i. 609).

XXV. 1 Φησὶ γάρ· Καὶ κατέλυσεν ὁ λαὸς ἐν Σαττείν·—ἄκανθαι δὲ ἑρμηνεύονται, παθῶν κεντούντων καὶ τιτρωσκόντων ψυχὴν σύμβολον—καὶ ἐβεβηλώθη, φησίν, ἐκπορνεῦσαι εἰς τὰς θυγατέρας Μωάβ (*De Somn.* i. § 15, i. 634; cf. *De Mutat. Nomin.* § 18, i. 594).

4 Καὶ προστίθησι· Λάβε πάντας τοὺς ἀρχηγοὺς τοῦ λαοῦ, καὶ παραδειγμάτισον τῷ κυρίῳ ἀπέναντι τοῦ ἡλίου, καὶ ἀποστραφήσεται ὀργὴ κυρίου ἀπὸ Ἰσραήλ (*De Somn.* i. § 15, i. 634).

7, 8 Φινεὲς δέ, ὁ ἱερεὺς ὁ ζηλώσας τὸν ὑπὲρ θεοῦ ζῆλον, οὐ φυγῇ τὴν ἰδίαν σωτηρίαν πεπόρισται, ἀλλὰ τὸν σειρομάστην, τουτέστι τὸν ζηλωτικὸν λόγον, λαβὼν οὐκ ἀποστήσεται πρὶν ἢ ἐκκεντῆσαι τὴν Μαδιανῖτιν, τὴν

XXV. 1. ὁ λαὸς (*De Somn.* i. § 15); LXX. Ἰσραήλ, but Philo omits ὁ λαὸς of LXX. after ἐβεβηλώθη.

Σαττεὶν (*ibid.*), so LXX. Codd. BA, *Vat. Rom.*; Σαττεὶμ Cod. F.

4. πάντας (*De Somn.* i. § 15), so LXX. Cod. B, *Vat. Rom.*, as Hebr.; om. Codd. AF.

παραδειγμάτισον (*ibid.*); + αὐτοὺς LXX.

τῷ κυρίῳ (*ibid.*), so LXX. Codd. AF: om. τῷ Cod. B, *Vat. Rom.*

ἀπέναντι (*ibid.*), so LXX. Cod. B: κατέναντι Codd. AF, *Vat. Rom.*

τοῦ ἡλίου (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*: τοῦ λαοῦ Cod. A.

ὀργὴ (*ibid.*), so LXX. Cod. B*: ὀργὴ θυμοῦ Codd. B[ab]AF, *Vat. Rom.*, as Hebr.

7, 8. Philo's paraphrase preserves the characteristic words of the LXX.: σειρομάστην—εἰς τὴν κάμινον—διὰ τῆς μήτρας αὐτῆς.

He diverges from the LXX. in substituting ἐκκεντεῖν (*Leg. Allegor.*), κατακεντεῖν (*De Posterit. Caini*), and ἀνατεμεῖν (*De Ebriet.*) for ἀποκεντεῖν.

In *De Posterit. Caini*, § 54 ἐξεκέντησε may represent a variant

ἐγκεκρυμμένην θείῳ χορῷ φύσιν, διὰ τῆς μήτρας αὐτῆς (*Leg. Allegor.* iii. 86, i. 135).

Οὗτός ἐστιν ὁ τὸν σειρομάστην λαβών, τουτέστιν ὁ μαστεύσας καὶ ἀναζητήσας τὰ τῆς φθαρτῆς γενέσεως... καὶ εἰς τὴν κάμινον ὥς φησι Μωϋσῆς εἰσελθὼν τὸν καιόμενον καὶ φλεγόμενον ὑπερβολαῖς ἀδικημάτων καὶ μηδέποτε σβεσθῆναι δυνάμενον ἀνθρώπων βίον, καὶ ἔπειτα ἰσχύσας καὶ τὴν γυναῖκα διὰ τῆς μήτρας ἀνατεμεῖν, ὅτι αἰτία τοῦ γεννᾶν ἔδοξεν εἶναι πάσχουσα πρὸς ἀλήθειαν μᾶλλον ἢ δρῶσα, καὶ πάντα ἄνθρωπον καὶ λογισμὸν τὸν ἐπακολουθήσαντα τῇδε τῇ δόξῃ τῇ τοῦ *μόνου* τῶν γινομένων αἰτίου θεοῦ περιαπτούσῃ πάθη ταῖς οὐσίαις (*De Ebriet.* § 17, i. 367).

8—11 Ἀφ᾽ ἧς ἐξαναστὰς ὁ ἱερεὺς καὶ θεραπευτὴς τοῦ μόνου καλοῦ Φινεὲς * * * ἑρμηνεύεται γὰρ στόματος φιμός· λαβὼν τὸν σειρομάστην, τουτέστι μαστεύσας καὶ ἀναζητήσας τὴν τῶν ὄντων φύσιν, καὶ μηδὲν σεμνότερον ἀρετῆς ἀνευρών, κατεκέντει, καὶ ἀνῄρει τῷ λόγῳ τὴν μισάρετον καὶ φιλήδονον γένεσιν, καὶ τοὺς τόπους ἐξ ὧν ἐβλάστησαν αἱ παράσημοι καὶ παράκοποι χλιδαί τε καὶ θρύψεις. Ὁ γὰρ νόμος φησίν, ὅτι διὰ τῆς μήτρας ἐξεκέντησε τὴν γυναῖκα (*De Posterit. Caini*, § 54, i. 261).

12 Διὰ τοῦτο καὶ Μωϋσῆς τῷ πολεμικωτάτῳ λόγῳ, ὃς καλεῖται Φινεές, γέρας εἰρήνην φησὶ διδόσθαι (*De Confus. Ling.* § 13, i. 413).

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rendering for the LXX. ἀπεκέντησεν...τὴν γυναῖκα διὰ τῆς μήτρας αὐτῆς.

μόνου (*De Ebriet.* § 17), so Mangey, in his note, for νόμου.

12. LXX. Ἰδοὺ ἐγὼ δίδωμι αὐτῷ διαθήκην εἰρήνης.

εἰρήνην (*De Confus. Ling.* § 13); εἰρήνης *ed.* Tauchn.

xxvii. 3 Ὁ πατὴρ ἡμῶν ἀπέθανεν...καὶ ἀπέθανεν οὐ δι' ἁμαρτίαν ἑαυτοῦ...Υἱοὶ δὲ οὐκ ἐγένοντο αὐτῷ (*De Migrat. Abrah.* § 37, i. 468).

7 Ὀρθῶς, φησίν, ἐλάλησαν αἱ θυγατέρες Σαλπαάθ (*Vita Mosis*, iii. § 31, ii. 171).

16, 17 Παρ' ὃ καὶ Μωϋσῆς εὐχόμενός φησιν· Ἐπισκεψάσθω κύριος, ὁ θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ἄν-
17 θρωπον ἐπὶ τῆς συναγωγῆς ταύτης, ὅστις ἐξελεύσεται πρὸ προσώπου αὐτῶν, καὶ ὅστις εἰσελεύσεται, καὶ ὅστις ἐξάξει αὐτούς, καὶ ὅστις εἰσάξει, καὶ οὐκ ἔσται ἡ συναγωγὴ κυρίου ὥσπερ πρόβατα οἷς οὐκ ἔστι ποιμήν (*De Posterit. Caini*, § 19, i. 238).

Ἐπισκεψάσθω δή, φησί, κύριος ὁ θεὸς τῶν πνευμάτων καὶ πάσης σαρκός, ἄνθρωπον ἐπὶ τῆς πληθύος εἰς ἐπι-

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xxvii. 3. καὶ ἀπέθανεν οὐ δι' ἁμαρτίαν ἑαυτοῦ (*De Migrat. Abrah.* § 37); LXX. ὅτι διὰ ἁμαρτίαν αὐτοῦ ἀπέθανε.

Philo inserts the negative; he clearly therefore misunderstands the clause, supposing it to contain an excuse for Zelophehad, on the ground that, though he died at the time of the catastrophe that overthrew Korah and his company, he was innocent of their offence. That this is Philo's view, appears also from *De Vita Mosis*, iii. § 31 Ὁ μὲν πατὴρ ἡμῶν ἐτελεύτησεν· ἐτελεύτησε δ' ἐν οὐδεμιᾷ στάσει [στάσεων] γενόμενος ὑφ' ὧν συνέβη καταφθαρῆναι μυρίους, ἀλλ' ἐζήλωσε βίον ἀπράγμονα καὶ ἰδιώτην, εἰ μὴ ἄρα ἐν ἁμαρτίᾳ θετέον τὸ γενεᾶς ἄῤῥενος ἀμοιρῆσαι.

7. LXX. ὀρθῶς θυγατέρες Σαλπαὰδ λελαλήκασιν.

17. εἰσελεύσεται (*De Posterit. Caini*, § 19); +πρὸ προσώπου αὐτῶν LXX.

εἰσάξει (*ibid.*); +αὐτοὺς LXX.

ὥσπερ (*ibid.*); LXX. Codd. BF ὡσεί; Cod. A ὡς.

A comparison of the extracts from *De Posterit. Caini*, § 19 and *De Humanit.* § 2 will illustrate the different treatment of the same passage by quotation and paraphrase.

*μέλειαν καὶ προστασίαν *ποιμένος* ὃς ἀνυπαιτίως ἀφηγήσεται, ἵνα μὴ γένηται σαθρὸν τὸ ἔθνος, οἷα ποίμνη σποράδην ἀγελάρχην οὐκ ἔχουσα* (*De Humanit.* § 2, ii. 385; cf. *De Agricult.* § 10, i. 307).

xxviii. 2 *Διὸ καὶ μαρτυρήσει, ὅταν φῇ· Τὰ δῶρά μου, δόματά μου, καρπώματά μου* (*Leg. Allegor.* iii. § 70, i. 126).

Ὅλα μου, φησίν, ἔστιν. Ὅλα δ' ἔστιν, ἅ φησιν, δῶρα καὶ δόματα καὶ καρπώματα, ἃ διατηροῦντες προσοίσετε ἐν ταῖς ἐμαῖς ἑορταῖς ἐμοί (*De Cherub.* § 26, i. 154).

Κατὰ τὸ ἱερώτατον Μωσέως γράμμα τοῦτο· Τὰ δῶρά μου, δόματά μου, καρπώματά μου διατηρήσετε προσφέρειν ἐμοί (*Quod Deus immutab.* § 2, i. 273).

Τὰ γὰρ δῶρά μου, δόματά μου, καρπώματά μου, φησίν, καὶ τηρήσατε προσφέρειν ἐμοί (*De Migrat. Abrah.* § 25, i. 458).

5 *Τούτοις συνᾴδει καὶ ἡ τῶν ἱερέων ἐνδελεχὴς θυσία· τὸ γὰρ δέκατον τὸ τοῦ ὑφὶ σεμιδάλεως ἀεὶ διείρηται προσφέρειν αὐτοῖς* (*De Congr. Erud. grat.* § 19, i. 534).

xxix. 13 cf. *De Profug.* § 33, i. 574.

ποιμένος (*De Humanit.* § 2). The reading is doubtful. Some MSS. *ποιούμενος*. Mangey suggests *ποίμνης*. Possibly *ποιμένα ὅς*.

xxviii. 2. *διατηρήσετε* (*Quod Deus immutab.* § 2), so LXX. Codd. BF (*-ται*), *Vat. Rom.*

τηρήσατε (*De Migrat. Abrah.*); Philo's *καὶ τηρήσατε* is probably an error for the reading of Cod. A, *διατηρήσατε*.

ἐμοί (*De Cherub.* § 26, *Quod Deus immutab.*, *De Migrat. Abrah.*), so LXX. Cod. B, *Vat. Rom.*; *μοι* Codd. AF.

The passage in the LXX. runs *τὰ δῶρά μου δόματά μου καρπώματά μου, εἰς ὀσμὴν εὐωδίας, διατηρήσετε προσφέρειν ἐμοὶ ἐν ταῖς ἑορταῖς μου.*

5. *ὑφὶ* (*De Congr. Erud. grat.* § 19); LXX. *οἰφί*.

XXX. 4 ff. Διὰ τοῦτο καὶ αἱ εὐχαὶ καὶ οἱ ὁρισμοὶ τῆς ψυχῆς ἐπιλύονται, ὅταν ἐν οἴκῳ γένωνται πατρὸς ἢ ἀνδρὸς μέν ...τότε γὰρ καὶ ὁ δεσπότης ἁπάντων καθαριεῖ αὐτήν.

9 Εὐχὴν δὲ χήρας καὶ ἐκβεβλημένης ἀναφαίρετον ἐᾷ·

10 ὅσα γὰρ ἂν εὔξηται, φησί, κατὰ τῆς ψυχῆς αὐτῆς, μένει αὐτῇ (*Leg. Allegor.* ii. § 16, i. 77; cf. *De Special. Legg.* ii. § 6, ii. 274).

10—13 Πάνθ' ὅσα ἂν εὔξηται χήρα καὶ ἐκβεβλημένη κατὰ τῆς ψυχῆς αὐτῆς, φησὶν ὁ νομοθέτης, μένειν αὐτῇ... Τοιγαροῦν ὅσα ἂν ὁρίσηται, καθ' ἑαυτῆς ὁριεῖται (*Quod det. pot. insid.* § 40, i. 219).

XXXI. 8 Διὰ τοῦθ' ὁ μὴ πεισθείς, μὴ μετατρεπόμενος τῷ ἀντιβαίνοντι ἐλέγχῳ, φθορὰν τὴν μετὰ τῶν τραυματιῶν αὖθις ἀναδέξεται, οὓς κατεκέντησε καὶ κατέστρωσε τὰ πάθη (*Quod Deus immutab.* § 37, i. 299).

Τοιγαροῦν ὁ μὲν κατακεντούμενος ὑπὸ φρενοβλαβείας τῆς ἑαυτοῦ καὶ τραύματα πολλὰ δεξάμενος, ἐν μέσοις τραυματίαις ἀπώλετο (*De Mutat. Nomin.* § 37, i. 609).

26 Ὡς ἐν ἑτέροις, Λαβὲ τὸ κεφάλαιον τῶν σκύλων τῆς αἰχμαλωσίας (*Leg. Allegor.* ii. § 10, i. 73).

28 Μεμνημένος τῆς ἐξ ἀρχῆς ὑποθέσεως, καθ' ἣν ὡμολόγει τὸ τέλος εἶναι κυρίου παρόντος κῦρος (*De Somn.* ii. § 4, i. 663).

40 f. Τούτων δὴ τοῦτον ἐχόντων τὸν τρόπον τελειωθεὶς ὁ

XXX. 10. ὅσα...ἂν (*Leg. Allegor.* ii. § 16), so LXX. BF (ὅσ' ἂν A): ὅσα ἐὰν *Vat. Rom.*

μένει (*ibid.*); LXX. μενοῦσιν.

XXXI. 8. LXX. καὶ τὸν Βαλαὰμ υἱὸν Βεὼρ ἀπέκτειναν ἐν ῥομφαίᾳ σὺν τοῖς τραυματίαις αὐτῶν.

28. LXX. Cod. B, *Vat. Rom.* καὶ ἀφελεῖτε (+τὸ Codd. AF) τέλος Κυρίῳ.

νοῦς ἀποδώσει τὸ τέλος τῷ τελεσφόρῳ θεῷ κατὰ τὸ ἱερώτατον γράμμα· νόμος γάρ ἐστι, τὸ τέλος εἶναι κυρίου (*De Migrat. Abrah.* § 25, i. 457).

41 Μάρτυς *δὲ ὁ* Μωϋσεῖ *προστάττων ἀφαιρεῖν καὶ ὁμολογεῖν τὸ τέλος κυρίου* (*Quis rerum div. heres*, § 24, i. 489).

49 Οἱ *παῖδές σου εἰλήφασι τὸ κεφάλαιον τῶν ἀνδρῶν τῶν πολεμιστῶν τῶν μεθ' ἡμῶν, οὐ διαπεφώνηκεν αὐτῶν οὐδὲ εἷς* (*De Confus. Ling.* § 13, i. 413).

Ἐν *ᾧ τῶν διαγωνισαμένων διεφώνησεν οὐδείς* (*De Mutat. Nomin.* § 18, i. 595).

Οἱ *παῖδές σου εἰλήφασι τὸ κεφάλαιον τῶν ἀνδρῶν τῶν πολεμιστῶν* [*τῶν*] *μεθ' ἡμῶν· οὐ διαπεφώνηκεν ἀπ'*
50 *αὐτῶν οὐδὲ εἷς, προσαγήοχε τὸ δῶρον κυρίῳ ἀνὴρ ὃ εὗρεν ...Λέγει γὰρ φυσικώτατα·* Ἀνὴρ *ὃ εὗρε, τοῦτο προσήνεγκε δῶρον* (*De Ebriet.* § 30, i. 375).

xxxv. 9 ff. cf. *De Special. Legg.* iii. § 21, ii. 320, 321.

30 Πάγκαλον *μὲν κᾀκεῖνο προσδιετάξατο, κελευσάμενος ἑνὸς μαρτυρίαν μὴ προσιέσθαι* (*De Special. Legg.* iv. § 8, ii. 344).

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41. LXX. *καὶ ἔδωκεν* Μωυσῆς *τὸ τέλος* Κυρίῳ *τὸ ἀφαίρεμα τοῦ θεοῦ* Ἐλεαζὰρ *τῷ ἱερεῖ, καθὰ συνέταξεν* Κύριος *τῷ* Μωυσῇ.

49. *μεθ' ἡμῶν* (*De Confus. Ling.* § 13, *De Ebriet.* § 30); LXX. Codd. BAF *παρ' ἡμῶν*; *Vat. Rom.* *παρ' ἡμῖν*. In *ed.* Tauchn. *μεθ' ὑμῶν* (*De Confus. Ling.*) is an error.

τῶν μεθ' ἡμῶν (*De Ebriet.* § 30). The *τῶν* is wanting in Mangey's text.

οὐ διαπεφών. (*ibid.*); pr. *καὶ* LXX.

αὐτῶν (*De Confus. Ling.*); *ἀπ' αὐτῶν* (*De Ebriet.*), so LXX. Codd. BA, *Vat. Rom.* (*ἐπ' αὐτῶν* Cod. F).

50. *προσαγήοχε* (*De Ebriet.* § 30); LXX. Codd. BA *προσενηνόχαμεν*: Cod. F *προσανενηνόχαμεν*.

DEUTERONOMY.

i. 17 Κατὰ γὰρ τὸν μικρὸν καὶ κατὰ τὸν μέγαν, ὥς φησι Μωϋσῆς, ἔκρινε (*Quis rerum div. heres*, § 32, i. 495).

Μωσεῖ λέγοντι πιστεύειν, ὅτι μόνου τοῦ θεοῦ ἡ κρίσις ἐστί (*De Somn.* ii. § 4, i. 662).

Ἡ μὲν κρίσις τοῦ θεοῦ ἐστιν (*De Judice*, § 4, ii. 347).

31 Παρ' ὃ καὶ λέγεται ἐπ' αὐτούς· Ὡς ἄνθρωπος, παιδεῦσαι τὸν υἱὸν αὐτοῦ (*Quod Deus immutab.* § 11, i. 281).

Παιδεύσει σε κύριος ὁ θεός, ὡς εἴ τις παιδεύσει ἄνθρωπος τὸν υἱὸν αὐτοῦ (*De Somn.* i. § 40, i. 656).

43 Λέγει οὖν ὁ νόμος, ὅτι παραβιασάμενοί τινες ἀνέβησαν

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i. 17. μόνου (*De Somn.* ii. § 4) is added by Philo. The order of the words in *De Judice*, § 4 is that of the LXX.

31. παιδεύσει (*De Somn.* i. § 40); LXX. Cod. B* τροποφορήσει: Codd. AF, *Vat. Rom.* Cat. Niceph. τροφοφορήσει.

Philo probably uses a more common word to represent the idea of τροποφορήσει. He ignores the idea of 'carrying' which the Hebrew has (נשׂא), and Aquila, ὡς τροφὸς ἆραι τὸν υἱόν.

See various readings in Acts xiii. 18. Origen comments on the word τροποφορεῖν in his *Comm. in Matt.* tom. xvii. (pp. 96, 124, t. iv. Lommatzsch) and *In Jerem. Homil. xviii.* (pp. 327, 328, t. xv. Lommatzsch).

44 *ἐπὶ τὸ ὄρος, καὶ ἐξῆλθεν ὁ* Ἀμορραῖος *ὁ κατοικῶν ἐν τῷ ὄρει ἐκείνῳ, καὶ ἐτίτρωσκεν αὐτούς, ὡς ἂν ποιήσειαν αἱ μέλισσαι, καὶ ἐδίωξαν αὐτοὺς ἀπὸ* Σηεὶρ *ἕως* Ἑρμά (*Quod Deus immutab.* § 22, i. 287).

iv. 1 Καὶ *ἐτέρωθι,* Κύριος *ὁ θεὸς τῶν πατέρων ἡμῶν* (*De Mutat. Nomin.* § 3, i. 582).

4 Οἱ *προσκείμενοι τῷ κυρίῳ τῷ θεῷ, ζῆτε πάντες ἐν τῇ σήμερον* (*De Profug.* § 11, i. 554).

Λέλεκται *δέ, ὅτι οἱ προσκείμενοι τῷ ὄντι θεῷ ζῶσι πάντες* (*De Monarch.* i. § 3, ii. 216).

Καθ' *ἃ καὶ ὁ νόμος φησὶ τοὺς προσκειμένους τῷ θεῷ ζῆν* (*De Sacrif.* § 13, ii. 264).

6 Λέγει *γάρ·* Ἰδοὺ *λαὸς σοφὸς καὶ ἐπιστήμων, τὸ ἔθνος*
7 *τὸ μέγα τοῦτο· ὅτι ποῖον ἔθνος μέγα, ᾧ ἐστι θεὸς ἐγγίζων, ὡς κύριος ὁ θεὸς ἡμῶν ἐν πᾶσιν οἷς ἂν αὐτὸν ἐπικαλεσώμεθα* (*De Migrat. Abrah.* § 11, i. 444).

12 Φωνὴν *ῥημάτων ὑμεῖς ἠκούσατε, καὶ ὁμοίωμα οὐκ εἴδετε, ἀλλ' ἢ φωνήν* (*ibid.* § 9, i. 443).

19 Ὁ *ἱερώτατος νομοθέτης..., λέγων ὧδε·* Μὴ *ἰδὼν τὸν*

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43. *ἐπὶ τὸ ὄρος* (*Quod Deus immutab.* § 22); LXX. *εἰς τὸ ὄρος.*

44. Philo transposes the order of the two verbs: cf. LXX. *καὶ κατεδίωξαν ὑμᾶς ὡς εἰ ποιήσαισαν αἱ μέλισσαι, καὶ ἐτίτρωσκον ὑμᾶς ἀπὸ* Σηεὶρ *ἕως* Ἑρμά. He omits *εἰς συνάντησιν ὑμῶν* after *ἐκείνῳ*; and reads *ὡς ἂν* for *ὡς εἰ*, the common form *ποιήσειαν* for the unusual *ποιήσαισαν*, and *ἐδίωξαν* for *κατεδίωξαν.*

iv. 4. *τῷ κυρίῳ τῷ θεῷ* (*De Profug.*), *τῷ θεῷ* (*De Sacrific.*); LXX. *κυρίῳ τῷ θεῷ ὑμῶν.*

7. *ᾧ ἐστι* (*De Migrat. Abrah.* § 11); LXX. Codd. BF, *Vat. Rom.* + *αὐτῷ*: Cod. A + *ἐν αὐτῷ*. Philo rejects the Hebraism *ᾧ...αὐτῷ*.

ἐγγίζων (*ibid.*); LXX. + *αὐτοῖς.*

ἂν (*ibid.*), so LXX. Codd. AF: *ἐὰν* Cod. B, *Vat. Rom.*

19. After *μὴ* Philo (*De Monarch.* i. § 1) omits *ἀναβλέψας εἰς τὸν οὐρανὸν καί.*

ἥλιον καὶ τὴν σελήνην καὶ τοὺς ἀστέρας καὶ πάντα τὸν κόσμον τοῦ οὐρανοῦ, πλανηθεὶς προσκυνήσεις αὐτούς (*De Monarch.* i. § 1, ii. 213).

24 [Moses vero magis lucide dixit: "Dominus deus tuus ignis consumens est" (*De Deo*, § 7, A. ii. 616).]

29 *Ἀναγέγραπται καὶ τοῦτο ἐν τοῖς προτρεπτικοῖς· Ἐπιστραφήσεσθε γάρ, φησί, πρὸς κύριον τὸν θεὸν ὑμῶν, καὶ εὑρήσετε αὐτόν, ὅταν ἐκζητήσητε αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς ὑμῶν* (*De Profug.* § 25, i. 566).

39 *Μαρτυρεῖ δὲ καὶ ἐν ἑτέροις λέγων· Ὁ θεὸς ἐν τῷ οὐρανῷ ἄνω, καὶ ἐπὶ τῆς γῆς κάτω, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ* (*Leg. Allegor.* iii. § 1, i. 88).

Ὁ γὰρ θεὸς εἷς ὢν ἐν τῷ οὐρανῷ ἄνω ἐστὶ καὶ ἐπὶ γῆς κάτω, καὶ οὐκ ἔστιν ἔτι πλὴν αὐτοῦ (*ibid.* iii. § 26, i. 103).

προσκυνήσεις (*ibid.*), so LXX. Cod. A; *προσκυνήσῃς* Codd. BF, *Vat. Rom.*

αὐτοὺς (*ibid.*); LXX. *αὐτοῖς.*

29. *ἐπιστραφήσεσθε...πρὸς* (*De Profug.* § 25); LXX. Cod. B, *Vat. Rom.* *ζητήσετε*; *ἐκζητήσετε* Cod. F; *ἐκζητήσεται* Cod. A.

ὑμῶν 1° (*ibid.*), so LXX. Cod. F, *Vat. Rom.*; *ἡμῶν* Codd. BA. Hebr. אלהיך.

εὑρήσετε αὐτόν (*ibid.*), so LXX. Codd. AF, *Vat. Rom.*; om. *αὐτὸν* Cod. B.

ἐκζητήσητε (*ibid.*), so LXX. Codd. BAF: *ἐκζητήσετε* *Vat. Rom.*

καρδίας (*ibid.*); + *σου* LXX. Codd. BF, *Vat. Rom.*; *ὑμῶν* Cod. A.

ὑμῶν 2° (*ibid.*); LXX. *σου.*

In the Hebrew the verbs are in the 2nd pers. plur., the possessive pronouns in the 2nd pers. sing.

39. *ὁ θεός.* The sentence in the LXX. begins *ὅτι Κύριος ὁ θεός σου, οὗτος θεός.*

v. 16 Πατέρα οὖν, φησί, μετὰ θεὸν καὶ μητέρα τίμα (*De Parent. Colend.* § 5, vol. v. p. 57 Tauch.).

27 Πάντα ὅσα εἶπεν ὁ θεός, ποιήσομεν καὶ ἀκουσόμεθα (*De Confus. Ling.* § 14, i. 413).

31 Σὺ δὲ αὐτοῦ στῆθι μετ' ἐμοῦ (*De ss. Abelis et Caini*, § 3, i. 165; *De Gigant.* § 11, i. 269; *Quod Deus immutab.* § 6, i. 276; *De Confus. Ling.* § 9, i. 409).

Ἔστι δὲ τὸ λόγιον τοιόνδε· Σὺ δὲ αὐτὸς στῆθι μετ' ἐμοῦ (*De Posterit. Caini*, § 9, i. 231).

Καὶ Μωϋσεῖ μέντοι θεοπρόπιον ἐχρήσθη τοιόνδε· Σὺ αὐτοῦ στῆθι μετ' ἐμοῦ (*De Somn.* ii. § 33, i. 688).

vi. 6, 7, 8 Τὰ δίκαια, φησὶν ὁ νόμος, ἐντιθέναι δεῖ τῇ καρδίᾳ, καὶ ἐξάπτειν εἰς σημεῖον ἐπὶ τῆς χειρὸς καὶ εἶναι σειόμενα πρὸ ὀφθαλμῶν (*De Justitia*, § 1, ii. 358).

10, 11 Ὅταν εἰσαγάγῃ σε κύριος ὁ θεός σου εἰς τὴν γῆν ἣν ὤμοσε τοῖς πατράσι σου δοῦναί [σοι] πόλεις μεγάλας καὶ καλάς, ἃς οὐκ ᾠκοδόμησας, οἰκίας πλήρεις πάντων ἀγαθῶν,
11 ἃς οὐκ ἐνέπλησας, λάκκους λελατομημένους, οὓς οὐκ

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v. 27. LXX. πάντα ὅσα ἂν λαλήσῃ Κύριος ὁ θεὸς ἡμῶν πρὸς σέ, καὶ ἀκουσόμεθα καὶ ποιήσομεν.

31. The passage in *De Posterit. Caini* alone has the reading αὐτὸς for the αὐτοῦ of LXX.

vi. 8. ἐξάπτειν...χειρὸς (*De Justit.* § 1); LXX. ἀφάψεις...χειρός σου.

σειόμενα (*ibid.*); LXX. ἀσάλευτον. Philo explains thus: Σάλον δ' ἐχέτω ταῦτα κινούμενον, φησίν, οὐχ ἵνα ἀβέβαιον καὶ ἀνίδρυτον, ἀλλ' ἵνα τῇ κινήσει τὴν ὄψιν ἐκκαλῇ πρὸς ἀρίδηλον θέαν.

10. ὤμοσε (*De Profug.* § 31), so LXX. Codd. AF, *Vat. Rom.*, as Hebr.; +Κυριος Cod. B.

τοῖς πατράσιν σου. Philo omits the names of the patriarchs τῷ Ἀβρ. καὶ Ἰσ. καὶ Ἰακ.

ἐλατόμησας, ἀμπελῶνας καὶ ἐλαιῶνας, οὓς οὐκ ἐφύτευσας (*De Profug.* § 31, i. 572).

Τούτοις ὁ νομοθέτης φησὶ δεδόσθαι πόλεις μεγάλας καὶ καλάς, ἃς οὐκ ᾠκοδόμησαν, οἰκίας πλήρεις τῶν ἀγαθῶν, ἃς οὐκ ἐνέπλησαν, λάκκους λελατομημένους, οὓς οὐκ ἐξελατόμησαν, ἀμπελῶνας καὶ ἐλαιῶνας οὓς οὐκ ἐφύτευσαν (*Quod Deus immutab.* § 21, i. 286).

13 Καὶ Μωϋσῆς μέντοι τὴν ὑπερβολὴν θαυμάσας τοῦ ἀγεννήτου φησίν· Καὶ τῷ ὀνόματι αὐτοῦ ὀμῇ, οὐχὶ αὐτῷ (*Leg. Allegor.* iii. § 73, i. 128).

vii. 7 Διόπερ ἐν χρησμοῖς ᾄδεται· Οὐχ ὅτι πολυπληθεῖτε παρὰ πάντα τὰ ἔθνη, προείλατο ὁ κύριος ὑμᾶς καὶ ἐξελέξατο, ὑμεῖς γάρ ἐστε ὀλιγοστοὶ παρὰ πάντα τὰ
8 ἔθνη, ἀλλὰ παρὰ τὸ ἀγαπᾶν κύριον ὑμᾶς (*De Migrat. Abrah.* § 11, i. 445).

viii. 2 Ἆρ' οὖν εἰκότως ἐπισεμνυνόμενος ὁ προφήτης λόγος, ὄνομα Μωσῆς, ἐρεῖ· Μνησθήσῃ πᾶσαν τὴν ὁδόν, ἣν ἤγαγέ σε κύριος ὁ θεὸς ἐν ἐρήμῳ, ὅπως ἂν κακώσῃ σε καὶ

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11. ἐλατόμησας (*ibid.*), so LXX. Codd. B*, "32, 71, 108, 118" (H. and P.); ἐξελατόμησ. (*Quod Deus immut.* § 21), so LXX. Codd. B[ab]AF, *Vat. Rom.*

13. καὶ τῷ ὀνόματι (*Leg. Allegor.* iii. § 73), so LXX. Codd. B*, "19, 108" (H. and P.): καὶ ἐπὶ τῷ ὀνόμ. Codd. B[ab]AF, *Vat. Rom.*

vii. 7. προείλατο (*De Migrat. Abrah.* § 11), so LXX. Codd. BAF: προείλετο *Vat. Rom.*

ὁ κύριος (*ibid.*); om. ὁ LXX.

ἐξελέξατο (*ibid.*); + ὑμᾶς LXX. Codd. BAF; + κύριος ὑμᾶς *Vat. Rom.*

viii. 2. ὁ θεὸς (*De Congr. Erud. grat.* § 30); LXX. ὁ θεός σου.

ἐν ἐρήμῳ (*ibid.*); LXX. ἐν τῇ ἐρ.

ὅπως ἂν (*ibid.*), so LXX. Codd. B[ab]A (Cod. A om. ἂν) F, *Vat. Rom.*; ὡς ἂν Cod. B.

ἐκπειράσῃ, καὶ διαγνωσθῇ τὰ ἐγκάρδιά σου, εἰ φυλάξεις
3 *ἐντολὰς αὐτοῦ. *Η οὐκ ἐκάκωσέ σε καὶ ἐλιμαγχόνησέ σε*
καὶ ἐψώμισέ σε τὸ μάννα, ὃ οὐκ ᾔδεισαν οἱ πατέρες σου,
ἵνα ἀναγγείλῃ σοι, ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄν-
θρωπος, ἀλλ' ἐν παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος
θεοῦ (*De Congr. Erud. grat.* § 30, i. 543; cf. *De Septenar.* § 23, ii. 297).

3 *Λέγει δὲ καὶ ἐν Δευτερονομίῳ· Καὶ ἐκάκωσέ σε, καὶ ἐλιμαγχόνησέ σε καὶ ἐψώμισέ σε τὸ μάννα, ὃ οὐκ ᾔδεισαν οἱ πατέρες, ἵνα ἀναγγείλῃ σοι, ὅτι οὐκ ἐπὶ ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ* (*Leg. Allegor.* ii. § 61, i. 121).

12 *Μὴ φαγών, ὦ οὗτος, καὶ ἐμπλησθείς, καὶ οἰκίας καλὰς*
13 *οἰκοδομήσας καὶ κατοικήσας, καὶ τῶν προβάτων σου καὶ*

ἐκπειράσῃ (*ibid.*); LXX. Cod. B *ἐκπειράσῃ σε*; Codd. AF, *Vat. Rom.* *πειράσῃ σε.*

τὰ ἐγκάρδιά σου (*ibid.*); LXX. *τὰ ἐν τῇ καρδίᾳ σου.*

φυλάξεις (*ibid.*); LXX. *φυλάξῃ.*

3. *Η οὐκ* (*ibid.*). In the LXX. the words *ἢ οὐ* conclude verse 2, and *καὶ ἐκάκωσέ* begins verse 3.

ἐλιμαγχόν. (*ibid.*), so LXX. Cod. B^bA, *Vat. Rom.*; *ἐλιμανχόν.* Cod. B*; *ἐλιμαχθόν.* Cod. F.

ᾔδεισαν (*ibid.*), so LXX. Codd. AF, *Vat. Rom.*; *εἴδησαν* Cod. B.

ἄνθρωπος (*ibid.*); + *ὁ* LXX.

ἐν (*De Congr. Erud. grat.*), as some LXX. cursives, and Cat. Niceph.; *ἐπὶ* (*Leg. Allegor.* ii. § 61), as LXX.

ἐκπορευομ. (*ibid.*), as LXX. Codd. AF, Cat. Niceph.; Cod. B, *Vat. Rom.* pr. *τῷ.*

For the omission of the article cf. Matt. iii. 4 *οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ*, and Orig. *Philocal.* xxvii., *Comm. in Ex.* 9.

12. *κατοικήσας* (*De ss. Abelis et Caini*, § 14); + *ἐν αὐτοῖς* LXX.

13. *καὶ τῶν προβάτων σου καὶ βοῶν αὐξηθέντων* (*ibid.*): LXX.

βοῶν αὐξηθέντων, καὶ ἀργυρίου καὶ χρυσίου καὶ πάντων ὅσα σοί ἐστι πληθυνθέντων, ὑψωθῇς τῇ καρδίᾳ καὶ ἐπιλάθῃ κυρίου τοῦ θεοῦ σου (*De ss. Abelis et Caini*, § 14, i. 172).

15 *Φησὶ γάρ· Τοῦ ἀγαγόντος σε διὰ τῆς ἐρήμου τῆς μεγάλης καὶ τῆς φοβερᾶς ἐκείνης, οὗ ὄφις δάκνων καὶ σκορπίος καὶ δίψα, οὗ οὐκ ἦν ὕδωρ, τοῦ ἐξαγαγόντος σοι*
16 *ἐκ πέτρας ἀκροτόμου πηγὴν ὕδατος, τοῦ ψωμίσαντός σε τὸ μάννα ἐν τῇ ἐρήμῳ, ὃ οὐκ ᾔδεισαν οἱ πατέρες σου* (*Leg. Allegor.* ii. § 21, i. 81).

15 *Ἐγὼ γάρ εἰμι ὁ ἐξαγαγὼν ἐκ πέτρας ἀκροτόμου πηγὴν ὕδατος* (*De Somn.* ii. § 32, i. 688).

17 *Μὴ εἴπῃς, φησίν, ἡ ἰσχύς μου ἢ τὸ κράτος τῆς χειρός μου ἐποίησέ μοι πᾶσαν τὴν δύναμιν ταύτην·*

Cod. B *καὶ τῶν βοῶν σου πληθυνθέντων* (om. B[a?b]AF) *καὶ τῶν προβάτων σου πληθυνθέντων.*

Philo, by omission of the first participle, is in agreement with Codd. AF and *Vat. Rom.*

χρυσίου (*ibid.*); LXX. + *πληθυνθέντος σοι.*

ὅσα (*ibid.*); LXX. *ὅσων.*

σοί ἐστι (*ibid.*), so LXX. Cod. F: *σοὶ ἔσται* Cod. B[ab], *Vat. Rom.*; *ἔσται σοι* Codd. B*A.

πληθυνθέντων (*ibid.*): + *σοὶ* LXX. Codd. B*AF, *Vat. Rom.*; om. *σοὶ* Codd. B[ab], "108, 118" (H. and P.), as Philo.

15. The LXX. has *τοῦ ἐξαγαγόντος σοι κ.τ.λ.*

16. *ἐρήμῳ ὃ οὐκ ᾔδεισαν* (*Leg. Allegor.* ii. § 21), so LXX. Codd. B*AF: *ἐρήμῳ ὃ οὐκ εἴδῃς* (*ᾔδεις Vat. Rom.*) *σὺ καὶ οὐκ ᾔδεισαν* Cod. B[ab]. The words *οὐκ ᾔδεις σὺ καὶ* omitted by Philo have nothing corresponding to them in the Hebr.

17. *εἴπῃς* (*De ss. Abelis et Caini*, § 14): LXX. + *ἐν τῇ καρδίᾳ σου*, as the Hebr.

ἢ (*ibid.*): LXX. *καὶ.*

πᾶσαν τὴν δύν. ταύτ. (*ibid.*); LXX. *τὴν δύν. τὴν μεγάλην ταύτ.* The Hebrew is את־החיל הזה.

18 ἀλλὰ μνείᾳ μνησθήσῃ κυρίου τοῦ θεοῦ σου, τοῦ διδόντος σοι ἰσχὺν ποιῆσαι δύναμιν (*De ss. Abelis et Caini*, § 14, i. 172).

Πᾶσαν γὰρ ἀρετὴν παρέσχε (*Leg. Allegor.* iii. § 3, i. 89).

Μνησθῆναι θεοῦ τοῦ διδόντος ἰσχὺν ποιῆσαι δύναμιν (*De Agric.* § 39, i. 327).

Οὗτος γάρ σοι, φησί, δίδωσιν ἰσχὺν ποιῆσαι δύναμιν (*De Humanit.* § 23, ii. 403).

ix. 5 Οὐχὶ διὰ τὴν δικαιοσύνην σου, οὐδὲ τὴν ὁσιότητα τῆς καρδίας σου εἰσέρχῃ εἰς τὴν γῆν κληρονομῆσαι αὐτήν, ἀλλὰ πρῶτον μὲν διὰ τὴν ἀνομίαν τῶν ἐθνῶν τούτων, ὄλεθρον κακίας ἐπάγοντος τοῦ θεοῦ, ἔπειτα ἵνα στήσῃ τὴν διαθήκην, ἣν ὤμοσε τοῖς πατράσιν ἡμῶν (*De ss. Abelis et Caini*, § 14, i. 172).

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18. ἀλλὰ (*ibid.*); LXX. καὶ.

μνείᾳ μνησθήσῃ (*ibid.*), as if וזכור תזכר instead of וזכרת: LXX. μνησθήσῃ.

κυρίου τοῦ θεοῦ σου (*ibid.*), as LXX.; θεοῦ (*De Agric.* § 39).

τοῦ διδόντος σοι (*ibid.*); LXX. ὅτι αὐτός σοι δίδωσι. The participle appears in *De Agric.*

ἰσχύν, so LXX. Cod. B[a]AF *Vat. Rom.*; τὴν ἰσχὺν Cod. B. The article is omitted in all three of Philo's citations.

ix. 5. εἰσέρχῃ εἰς τὴν γῆν κληρονομῆσαι αὐτὴν (*ibid.*); LXX. εἰσπορεύῃ κληρονομῆσαι τὴν γῆν αὐτῶν.

πρῶτον μὲν...ἔπειτα (*ibid.*); Philo's insertion, not in LXX.

ἀνομίαν (*ibid.*), so LXX. Codd. AF, Coislin. Cat. Niceph. and over 20 cursives (H. and P.); ἀσέβειαν Cod. B, *Vat. Rom.*

ὄλεθρον...θεοῦ (*ibid.*); LXX. κύριος ἐξολεθρεύσει αὐτοὺς ἀπὸ προσώπου σου· καί.

διαθήκην (*ibid.*), so LXX. Codd. AF, *Vat. Rom.*; Cod. B + αὐτοῦ. Hebr. has no possess. pronoun: הדבר.

ὤμοσε (*ibid.*), ὤμοσεν LXX. Cod. B: Cod. A, *Vat. Rom.* Cat. Niceph. + κύριος, as Hebr.

ἡμῶν (*ibid.*), so LXX. *Vat. Rom.*; Codd. B (Nestle) AF, Cat. Niceph. ὑμῶν. Hebr. has 2nd pers. sing.

x. 9 Κύριος γὰρ αὐτὸς κλῆρος αὐτῷ (*Leg. Allegor.* ii. § 14, i. 75).

Οὐ γὰρ ἔσται, φησί, τῇ φυλῇ Λευΐ μερὶς οὔτε κλῆρος ἐν υἱοῖς Ἰσραήλ, ὅτι κύριος αὐτὸς κλῆρος αὐτῶν (*De Plantat. Noe*, § 15, i. 339).

Ἐγγυᾶται δέ μου τὴν ὑπόσχεσιν λόγιον, ἐν ᾧ λέγεται, Κύριος αὐτὸς κλῆρος αὐτοῦ (*De Congr. Erud. grat.* § 24, i. 538).

Ἐπεὶ καὶ λέλεκται· Κύριος αὐτὸς κλῆρος αὐτῷ (*De Somn.* i. § 25, i. 644).

10 Φησὶ γοῦν· Κἀγὼ εἱστήκειν ἀνὰ μέσον κυρίου καὶ ὑμῶν (*De Somn.* ii. § 34, i. 689).

16 Περιτέμνεσθε τὰς σκληροκαρδίας· τόδε ἐστί, τὰς περιττὰς φύσεις τοῦ ἡγεμονικοῦ...Καὶ ὁ τράχηλος, φησίν,

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x. 9. ἐν υἱοῖς Ἰσραήλ (*De Plantat. Noe*, § 15); LXX. ἐν τοῖς ἀδελφοῖς αὐτῶν.

Philo in *De Plantat. Noe*, § 15 quotes loosely; but supports ἔσται (LXX. Codd. AF, Cat. Niceph.) against ἐστιν (Cod. B, *Vat. Rom.*).

οὔτε (*ibid.*); LXX. καί; but οὐδὲ is read in 15 cursives (H. and P.) and in Cat. Niceph.

Observe the three forms κλῆρος αὐτῷ (*Leg. Allegor.*, *De Somn.*), κλῆρος αὐτῶν (*De Plantat. Noe*), κλῆρος αὐτοῦ (*De Congr. Erud. grat.*).

κλῆρος αὐτοῦ is the reading of the LXX. Codd. BAF, *Vat. Rom.*; but κλῆρος αὐτῷ is given in Cat. Niceph. and 4 cursives (H. and P.), and κλῆρος αὐτῶν in Cod. Coislin. and 14 cursives (H. and P.).

10. κἀγὼ εἱστήκειν (*De Somn.* ii. § 34); LXX. Cod. B, *Vat. Rom.* κἀγὼ ἱστήκειν; Codd. AF, Coislin., over 20 cursives (H. and P.), Cat. Niceph. κἀγὼ ἔστην.

ἀνὰ μέσον κ.τ.λ. are not from this verse in Deut.

16. περιτέμνεσθε (*De Sacrific.* § 9), 'circumcidite' (*Quaestt.*), cf. Ep. Barn. ix. § 5 περιτμήθητε; LXX. περιτεμεῖσθε.

τὰς σκληροκαρδίας (*ibid.*); LXX. τὴν σκληροκαρδίαν ὑμῶν.

καὶ ὁ τράχηλος κ.τ.λ. (*ibid.*); LXX. καὶ τὸν τράχηλον ὑμῶν οὐ σκληρυνεῖτε.

ὑμῶν μὴ σκληρὸς ἔστω, τουτέστι· Μὴ ἀνακαμπὴς ὁ νοῦς καὶ αὐθαδέστατος (*De Sacrific.* § 9, ii. 258).

[Dicens, Circumcidite duritiam cordis vestri (*Quaestt. et Sol. in Gen., Sermo* iii. § 46, A. ii. 217).]

17 *Ὧν τὴν ἐπίνοιαν κατιδὼν Μωϋσῆς φησι· Κύριε, κύριε, βασιλεῦ τῶν θεῶν* (*De Confus. Ling.* § 35, i. 431).

Θεὸς οὐκ ἀνθρώπων μόνον, ἀλλὰ καὶ θεῶν ἐστι θεός, μέγας τέ ἐστιν ὢν ὄντως καὶ ἰσχυρὸς καὶ κραταιός (*De Sacrific.* § 9, ii. 258).

Ὑμνήσας γὰρ τὰς τοῦ Ὄντος ἀρετὰς ὁ ἱεροφάντης τὸν τρόπον τοῦτον· Ὁ θεὸς ὁ μέγας, ὁ κραταιός, ὅστις οὐ θαυμάζει πρόσωπον, οὐδ' οὐ μὴ λάβῃ δῶρον ποιῶν κρίσιν (*De Justit.* § 6, ii. 365).

Ὧν τὴν ἐπίνοιαν κατιδὼν Μωσῆς φησι· Κύριε βασιλεῦ τῶν θεῶν (*De Mundo*, § 1, ii. 601).

19 Cf. *De Humanit.* § 12, ii. 392

20 *Κύριον γάρ, φησί, τὸν θεόν σου φοβηθήσῃ, καὶ αὐτῷ*

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17. The quotations are loosely made; and the expression *βασιλεὺς τῶν θεῶν* is substituted for *θεὸς τῶν θεῶν*. The quotation in *De Justit.* § 6 is nearest to the LXX. In reading *οὐδ' οὐ* it supports Cod. B against Codd. AF *οὐδὲ*; *Vat. Rom.* *οὐδὲ οὐ* (for the reverse see Deut. xiii. 8). It connects *ποιῶν κρίσιν* (which belongs to ver. 18) closely with *οὐ μὴ λάβῃ δῶρον*. The verse in the LXX. runs *ὁ γὰρ κύριος ὁ θεὸς ὑμῶν, οὗτος θεὸς τῶν θεῶν καὶ κύριος τῶν κυρίων, ὁ θεὸς ὁ μέγας καὶ ἰσχυρὸς* (*ὁ ἰσχ.* A. *καὶ ὁ ἰσχ.* F) *καὶ ὁ φοβερός, ὅστις οὐ θαυμάζει πρόσωπον, οὐδ' οὐ* (*οὐδὲ* AF) *μὴ λάβῃ δῶρον· ποιῶν κρίσιν κ.τ.λ.*

Mangey, who corrected *λαμβάνει* into *θαυμάζει*, adds the note 'sic MSS.' (ii. 365).

20. *φοβηθήσῃ* (*De Migrat. Abrah.* § 24), so LXX. Codd. BF, *Vat. Rom.*; *προσκυνήσεις* Cod. A.

αὐτῷ μόνῳ (*ibid.*), so LXX. Cod. A, Cat. Niceph. and 19 cursives (H. and P.): om. *μόνῳ* Codd. BF, *Vat. Rom.*

μόνῳ λατρεύσεις, καὶ πρὸς αὐτὸν κολληθήσῃ (*De Migrat. Abrah.* § 24, i. 456).

21 *Ἔστω δή, φησί, μόνος θεὸς αὔχημά σου καὶ μέγιστον κλέος* (*De Sacrific.* § 9, ii. 258).

22 *Λέγεται γάρ, Ὅτι ἐν ἑβδομήκοντα ψυχαῖς κατέβησαν οἱ πατέρες σου εἰς Αἴγυπτον* (*De Migrat. Abrah.* § 36, i. 468).

xii. 8. *Διὸ παγκάλως ἐν ταῖς παραινέσεσι Μωϋσῆς φησιν· Οὐ ποιήσει ἕκαστος τὸ ἀρεστὸν ἐνώπιον αὐτοῦ* (*De Concupisc.* § 11, ii. 357).

*Οὐ ποιήσετε, φησὶν ὁ νομοθέτης, πάντα ὅσα ἡμεῖς *ποιοῦμεν* ὧδε σήμερον, ἕκαστος τὸ ἀρεστὸν ἐνάντιον αὐτοῦ* (*Fragmenta ex Joh. Monacho*, ii. 661).

23 *Διὰ τοῦτο σαρκὸς μὲν ψυχήν φησι τὸ αἷμα* (*Quod det. pot. insid.* § 23, i. 207).

Λέγει γὰρ ἐν ἑτέροις, ὅτι ψυχὴ πάσης σαρκὸς αἷμά ἐστιν (*Fragment. ex Joh. Monacho*, ii. 668).

28 *Οὕτω καὶ Μωσῆς ἐν τοῖς προτρεπτικοῖς παραινεῖ, λέγων· Τὸ εὐάρεστον ποιήσεις ἐνώπιον κυρίου τοῦ θεοῦ σου* (*De Mutat. Nomin.* § 5, i. 584).

31 *Αἰτιώμενος γὰρ [Μωϋσῆς] αὐτοὺς τοῦ μιάσματος*

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21. A paraphrase: *αὔχημα* for LXX. *καύχημα.*

22. *ἑβδομήκοντα* (*De Migrat. Abrah.* § 36), so LXX. Cod. B, *Vat. Rom.* Cat. Niceph., as the Hebr.; Codd. AF + *πέντε.*

xii. 8. *ὅσα* (*Fragment.*), so LXX. *Vat. Rom.;* Codd. BAF, Cat. Niceph., 20 cursives (H. and P.), *ἃ.*

ἐνώπιον (*De Concupisc.* § 11), so LXX. Cod. B, *Vat. Rom.; ἐναντίον* (*Fragment.*), so LXX. Codd. AF, Coislin. Cat. Niceph., 25 cursives (H. and P.).

ποιοῦμεν (*ibid.*). Mangey's text has *ποιήσομεν*: but in his note he prefers *ποιοῦμεν*; and this is read in *Codex Rupefucaldi* (Rendel Harris, *Fragments of Philo*, p. 100). LXX. *ποιοῦμεν.*

φάσκει, ὅτι τοὺς υἱοὺς καὶ τὰς θυγατέρας κατακαίουσι τοῖς θεοῖς αὐτῶν (*De Abrah.* § 34, ii. 26).

xiii. 1 Cf. *De Sacrific.* § 11, ii. 259.

4 Τέλος οὖν ἐστι κατὰ τὸν ἱερώτατον Μωϋσῆν, τὸ ἕπεσθαι θεῷ, ὡς καὶ ἐν ἑτέροις φησίν, Ὀπίσω κυρίου τοῦ θεοῦ σου πορεύσῃ (*De Migrat. Abrah.* § 23, i. 456).

6 Ὁ φίλος, ὁ ἴσος τῇ ψυχῇ σου (*Quis rerum div. heres,* § 16, i. 484).

xiv. 1 ...Μωϋσῆς ὁμολογεῖ φάσκων· Υἱοί ἐστε κυρίου τοῦ θεοῦ (*De Confus. Ling.* § 28, i. 426).

Υἱοί ἐστε κυρίῳ τῷ θεῷ ἡμῶν (*De Sacrific.* § 11, ii. 260).

4, 5 Δέκα δέ ἐστιν ἀριθμῷ· μόσχος, ἀμνός, χίμαρος, ἔλαφος, δορκάς, βούβαλος, τραγέλαφος, πύγαρτος, ὄρυξ, καμηλοπάρδαλις (*De Concupisc.* § 5, ii. 353).

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31. After υἱοὺς and θυγατέρας, LXX. read αὐτῶν. κατακαίουσιν (*De Abrah.* § 34), LXX. + ἐν πυρὶ (om. ἐν F).

xiii. 4. σου πορεύσῃ (*De Migrat. Abrah.* § 23), LXX. ὑμῶν πορεύεσθε. For the sing. cf. Cyr. Alex. 17 D, *in Os.* i. 3 ὀπίσω τοῦ κυρίου πορεύσῃ.

6. ὁ φίλος ὁ ἴσος (*Quis rerum div. heres,* § 16), so LXX. Codd. A, Coislin.; ὁ φίλος σου ὁ ἴσος Cod. F, Cat. Niceph.; φίλος ἴσος Cod. B, *Vat. Rom.*

τῇ ψυχῇ (*ibid.*), so LXX. Cod. A, *Vat. Rom.*; τῆς ψυχῆς Codd. BF.

xiv. 1. LXX. Υἱοί ἐστε κυρίου τοῦ θεοῦ ὑμῶν.

4, 5. Philo's list, which he expressly states to consist of *ten* animals, as the Hebr., includes the βούβαλος and τραγέλαφος. This is of importance; for they are wanting in the LXX. text of Cod. B, *Vat. Rom.*, but are found in that of Codd. AF, Coislin., 30 cursives (H. and P.), and Cat. Niceph.

πύγαρτος is an obvious error of transcription for πύγαργος. The τραγέλαφος is expressly mentioned in Orig. *Philocal.* cap. i., *De Princip.* iv. § 18.

LXX. Cod. B ταῦτα κτήνη ἃ φάγεσθε· μόσχον ἐκ βοῶν, καὶ ἀμνὸν ἐκ

6, 10, 12 Cf. *De Concupisc.* §§ 7—9, ii. 353, 354, 355.

xv. 1 f. Cf. *De Septenar.* § 8, ii. 284.

8 Διὸ καὶ Μωϋσῆς ἐν ἑτέρῳ φησί· Δανειεῖς τῷ χρήζοντι, ὅσον δεῖται, καθ' ὃ δεῖται (*De Posteritate Caini*, § 43, i. 253).

12 Ἐάν, φησί, πραθῇ σοί τις τῶν ἀδελφῶν, ἓξ ἔτη δουλευέτω, τῷ δὲ ἑβδόμῳ προῖκα ἐλεύθερος ἀφείσθω (*De Septenario*, § 9, ii. 285; cf. *De Humanit.* § 16, ii. 395).

xvi. 3 Ἔνθεν δὲ ὁρμηθεὶς καὶ τῆς πρώτης ἑορτῆς τὸ σύμβολον ἄρτον κακώσεως εἶπε τὰ ἄζυμα (*De Cong. Erud. grat.* § 28, i. 542).

16 Τρισὶ γὰρ καιροῖς τοῦ ἐνιαυτοῦ ὀφθῆναι πᾶν ἀρσενικὸν ἐναντίον κυρίου τοῦ θεοῦ Ἰσραὴλ ὁ ἱερὸς λόγος προστάττει (*Leg. Allegor.* iii. § 4, i. 89).

20 Διὸ σφόδρα παιδευτικῶς Μωσῆς δικαίως τὸ δίκαιον προστάττει μεταδιώκειν (*De Judice*, § 3, ii. 346).

προβάτων, καὶ χίμαρον ἐξ αἰγῶν, ἔλαφον καὶ δορκάδα (+ καὶ βούβαλον καὶ τραγέλαφον AF) καὶ πύγαργον (πύδαργον A), ὄρυγα καὶ καμηλοπάρδαλιν.

xv. 8. ἐν ἑτέρῳ (*De Posterit. Caini*, § 43). Mangey conjectures ἐν ἑτέροις, "Sic enim vulgo loquitur Philo, cum librum Deuteronomii citet."

δανειεῖς (*ibid.*), δάνειον δανειεῖς LXX. *Vat. Rom.*; LXX. Codd. BAF δάνιον δανιεῖς. δανειεῖς, Cyr. Alex. 333 D *in Amos* viii. 4—6. Mangey's text omits δάνειον; it is inserted in *ed.* Tauchn.

ὅσον δεῖται κ.τ.λ. (*ibid.*), LXX. Cod. B, *Vat. Rom.* ὅσον ἐπιδέεται, καθότι ἐνδεεῖται; Codd. AF ὅσον ἂν ἐπιδέηται καὶ καθ' ὅσον ὑστερεῖται.

12. LXX. ἐὰν δὲ πραθῇ σοι ὁ ἀδελφός σου ὁ Ἑβραῖος καὶ ἡ Ἑβραία, δουλεύσει σοι ἓξ ἔτη, καὶ τῷ ἑβδόμῳ ἐξαποστελεῖς αὐτὸν ἐλεύθερον ἀπὸ σοῦ.

xvi. 16. LXX. Τρεῖς καιροὺς τοῦ ἐνιαυτοῦ ὀφθήσεται πᾶν ἀρσενικόν σου ἐναντίον κυρίου τοῦ θεοῦ σου.

20. LXX. Codd. BF, *Vat. Rom.* δικαίως τὸ δίκαιον διώξῃ (φυλάξῃ A).

Παρ' ὃ καί φησι Μωϋσῆς, δικαίως τὸ δίκαιον διώκειν (*De Cherub.* § 5, i. 141).

Παρ' ὃ καὶ νόμος κεῖται, δικαίως τὸ δίκαιον διώκειν (*Quod det. pot. insid.* § 7, i. 195).

21 Φησὶ γάρ· Οὐ φυτεύσεις σεαυτῷ ἄλσος, πᾶν ξύλον παρὰ τὸ θυσιαστήριον κυρίου τοῦ θεοῦ σου οὐ ποιήσεις σεαυτῷ (*Leg. Allegor.* i. § 15, i. 52).

22 Διὸ καί φησιν ἄντικρυς ὁ ἱερὸς λόγος· Οὐ στήσεις σεαυτῷ στήλην (*De Somn.* i. § 42, i. 657).

xvii. 6 Ἑνὸς μαρτυρίαν μὴ προσίεσθαι (*De Special. Legg.* iv. § 8, ii. 344).

15 Λέγει γὰρ ὧδε· Οὐ δυνήσῃ καταστῆσαι ἐφ' αὐτὸν
16 ἄνθρωπον ἀλλότριον, ὅτι οὐκ ἀδελφός σού ἐστι· διότι
οὐ πληθυνεῖ ἑαυτῷ ἵππον, οὐδ' οὐ μὴ ἀποστρέψει τὸν λαὸν
εἰς Αἴγυπτον (*De Agricult.* § 18, i. 313; cf. § 19, i. 314).

Φησὶν οὖν· Καταστήσεις ἐπὶ σεαυτὸν ἄρχοντα οὐκ ἀλλότριον, ἀλλ' ἐκ τῶν σῶν ἀδελφῶν (*De Justit.* § 2, ii. 362).

18 f. Cf. *ibid.* § 4, ii. 363.

xviii. 4 Κελεύουσιν οἱ νόμοι δεκάτας μὲν ἀπὸ σίτου, καὶ οἴνου, καὶ ἐλαίου, καὶ θρεμμάτων ἡμέρων, καὶ ἐρίων ἀπάρχεσθαι τοῖς ἱερωμένοις κ.τ.λ. (*De Humanit.* § 10, ii. 391).

10 Cf. *De Sacrific.* § 12, ii. 260.

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21. κυρίου τοῦ θεοῦ σου (*Leg. Allegor.* i. § 15) as Hebr., so LXX. Codd. AF, Coislin., over 25 cursives (H. and P.), and Cat. Niceph.; τοῦ θεοῦ σου Cod. B, *Vat. Rom.*

xvii. 15. ἐφ' αὐτὸν (*De Agricult.* § 18); ἐπὶ σεαυτὸν (*De Justit.* § 2), so LXX.

16. διότι (*De Agric.*), so LXX. Cod. B, *Vat. Rom.*; πλὴν Codd. AF, Coislin.

οὐδ' οὐ μὴ ἀποστρέψει (*ibid.*); LXX. οὐδὲ μὴ ἀποστρέψῃ.

xix. 4 Καὶ γὰρ ἑτέρωθί φησιν, Ὃς ἂν φύγῃ ἐκεῖ, καὶ ζήσεται (*De Profugis*, § 15, i. 557).

14 Οὐ μετακινήσεις ὅρια τοῦ πλησίον, ἃ ἔστησαν οἱ πατέρες σου (*De Posterit. Caini*, § 25, i. 241).

Ἔστι δὲ τοῦτο προσδιατέτακται κοινωφελὲς παράγγελμα μὴ μετακινεῖν ὅρια τοῦ πλησίον ἃ ἔστησαν οἱ πρότεροί σου (*De Justit.* § 3, ii. 360).

16 Τοῖς μάρτυρα καλοῦσιν ἐπὶ μὴ ἀληθῆ θεὸν ὥρισται δίκη θανάτου (*De Parent. Colend.* § 9, Tauchn. v. p. 62).

17 Κελεύων ἐν ἑτέροις ἀκουσθῆναι τοὺς δύο, οἷς ἐστιν ἡ ἀντιλογία (*Legg. Allegor.* iii. § 21, i. 100).

xx. 1 Διὰ τοῦτο ἐν προτρεπτικοῖς Μωϋσῆς φησιν· Ἐὰν ἐξέλθῃς εἰς πόλεμον ἐπ' ἐχθρούς σου, καὶ ἴδῃς ἵππον καὶ ἀναβάτην καὶ λαὸν πλείονα, οὐ φοβηθήσῃ, ὅτι κύριος ὁ θεὸς μετὰ σοῦ (*De Agricult.* § 17, i. 312).

Ἐὰν γάρ, φησίν, ἐξέλθῃς εἰς πόλεμον ἐπὶ τοὺς ἐχθρούς σου, καὶ ἴδῃς ἵππον, τὸ ὑπέραυχον καὶ

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xix. 14. τοῦ πλησίον (*De Posterit. Caini*, § 25); Philo as LXX. Cod. B, *Vat. Rom.*; τοῦ πλησίον σου Codd. AF, Coislin., Cat. Niceph. as Hebr.

πατέρες (*De Posterit. Caini*, § 25), so LXX. BF, *Vat. Rom.*, Cat. Niceph.; πρότεροι (*De Justit.* § 3), so LXX. Cod. A, Coislin., many cursives (H. and P.). The latter reading is closer to the Hebrew, ראשנים.

17. LXX. B καὶ γνώσονται (στήσονται B[ab]AF, *Vat. Rom.*) οἱ δύο ἄνθρωποι οἷς ἐστιν αὐτοῖς ἡ ἀντιλογία. Philo avoids Hebraism, οἷς... αὐτοῖς.

xx. 1. ἐπ' ἐχθροὺς (*De Agricult.* § 17); ἐπὶ τοὺς ἐχθρ. (*De Migrat. Abrah.* § 11), as LXX.

πλείονα (*De Agricult.*); + σου (*De Migrat. Abrah.*), as LXX.

φοβηθήσῃ (*De Agricult.*); + ἀπ' αὐτῶν (*De Migrat. Abrah.*), as LXX. Codd. BA, *Vat. Rom.* (ἐπ' αὐτῶν Cod. F).

ὁ θεὸς (*De Agricult.*); + σου (*De Migrat. Abrah.*), as LXX.

σκιρτητικὸν πάθος ἀφηνιάζον, καὶ ἀναβάτην, τὸν ἐποχούμενον αὐτῷ φιλοπαθῆ νοῦν, καὶ λαὸν πλείονά σου, τοὺς ζηλωτὰς τῶν εἰρημένων φαλαγγηδὸν ἐπιόντας, οὐ φοβηθήσῃ ἀπ' αὐτῶν· εἷς γὰρ ὢν ἑνὶ τῷ πάντων ἡγεμόνι χρήσῃ συμμάχῳ, ὅτι κύριος ὁ θεός σου μετὰ σοῦ (*De Migrat. Abrah.* § 11, i. 445).

1 ff. Cf. *De Justit.* § 13, ii. 372.

5 *Τῶν δὲ ἀπειθησάντων, ἄλλος, φησίν, ἄνθρωπος τὴν μὲν οἰκίαν οἰκήσει, τὸν δὲ ἀμπελῶνα κτήσεται, τὴν δὲ γυναῖκα ἄξεται* (*De Agric.* § 37, i. 325).

5—7 *Ταυτὶ δὲ φήσουσι· Τίς ὁ ἄνθρωπος ὁ οἰκοδομήσας*
οἰκίαν καινήν, καὶ οὐκ ἐνεκαίνισεν αὐτήν; πορευέσθω καὶ
ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, μὴ ἀποθάνῃ ἐν τῷ
6 *πολέμῳ, καὶ ἄνθρωπος ἕτερος ἐγκαινιεῖ αὐτήν. Καὶ τίς*
ὃς ἐφύτευσεν ἀμπελῶνα καὶ οὐκ εὐφράνθη ἐξ αὐτοῦ;
πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, μὴ
ἀποθάνῃ ἐν τῷ πολέμῳ, καὶ ἄνθρωπος ἕτερος εὐφραν-
7 *θήσεται ἐξ αὐτοῦ. Καὶ τίς ἐμνηστεύσατο γυναῖκα καὶ*
οὐκ ἔλαβεν αὐτήν; πορευέσθω καὶ ἀποστραφήτω εἰς
τὴν οἰκίαν αὐτοῦ, μὴ ἀποθάνῃ ἐν τῷ πολέμῳ, καὶ ἄνθρω-
πος ἕτερος λήψεται αὐτήν (*De Agricult.* § 33, i. 322.
Cf. paraphr. *De Fortitud.* § 5, ii. 379, 380).

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5. ἀποστραφήτω (*De Agricult.* § 33), so LXX. Cod. B, *Vat. Rom.*; ἐπιστραφήτω Codd. AF, Coislin., Cat. Niceph.

ἕτερος (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; ἑταῖρος Cod. A.

6. τίς ὃς (*ibid.*), LXX. τίς ὁ ἄνθρωπος ὅστις.

εὐφράνθη (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; ηὐφράνθη Codd. AF, Coislin.

7. τίς (*ibid.*), LXX. + ὁ (om. F) ἄνθρωπος ὅστις.

ἐμνηστεύσατο (*ibid.*), LXX. μεμνήστευται.

ἀποστραφήτω (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; ἐπιστραφήτω Codd. AF, Coislin., Cat. Niceph.

10 Cf. *De Humanit.* § 14, ii. 393.

19 Cf. *ibid.* § 20, ii. 400.

20 *Λέγει γάρ· Πᾶν ὃ οὐ καρπόβρωτόν ἐστιν, ἐκκόψεις, καὶ ποιήσεις χαράκωσιν ἐπὶ τὴν πόλιν, ἥτις ποιήσει πρὸς σὲ τὸν πόλεμον* (*De Agric.* § 3, i. 302).

xxi. 10 ff. *Ἦν μέντοι καὶ ἐκ προνομῆς εὐμόρφου γυναικὸς εἰς ἐπιθυμίαν ἔλθῃς, μὴ ὡς αἰχμαλώτῳ, φησίν, ἐπαπερύγῃς τὸ πάθος κ.τ.λ.* (Paraphr. *De Human.* § 14, ii. 393).

14 Paraphr. *De Human.* § 14, ii. 393.

15 *Ἐὰν γὰρ γένωνται, φησίν, ἀνθρώπῳ δύο γυναῖκες, ἀγαπωμένη καὶ μισουμένη, καὶ τέκωσιν ἀμφότεραι,*
16 *μέλλων τὰ ἑαυτοῦ διανέμειν οὐ δυνήσεται πρεσβείων ἀξιῶσαι τὸν υἱὸν τῆς ἠγαπημένης, ἡδονῆς—νέος γὰρ οὗτος, εἰ καὶ χρόνῳ παλαιὸς ἐγένετο—ἀλλὰ τὸν τῆς μισουμένης πρεσβύτερον, φρονήσεως* (*Quis rerum div. heres*, § 10, i. 480).

15 *Λέγει δὲ ἐν ἑτέροις· Ἐὰν δὲ γένωνται ἀνθρώπῳ δύο γυναῖκες, μία αὐτῶν ἠγαπημένη καὶ μία αὐτῶν μισουμένη, καὶ τέκωσιν αὐτῷ, καὶ *γένηται* υἱὸς πρωτότοκος τῆς*
16 *μισουμένης, οὐ δυνήσεται πρωτοτοκεῦσαι τῷ υἱῷ τῆς*

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20. LXX. Cod. B *ἀλλὰ* (*τὸ* AF) *ξύλον ὃ ἐπίστασαι ὅτι οὐ καρπόβρωτόν ἐστιν, τοῦτο ὀλοθρεύσεις* (*ἐξολεθρ.* AF) *καὶ ἐκκόψεις καὶ οἰκοδομήσεις χαράκωσιν ἐπὶ τὴν πόλιν ἥτις ποιεῖ πρὸς σὲ τὸν πόλεμον.*

xxi. 10. *προνομῆς* (*De Humanit.* § 14), an allusion to *προνομεύσεις τὴν προνομὴν αὐτῶν* (LXX.).

15. Of the four passages in Philo where he quotes Deut. xxi. 15—17, *De ss. Abelis et Caini*, § 5, *De Sobriet.* § 5 are most close to the LXX.

γένηται (*Leg. Allegor.* ii. § 13); so *ed.* Tauchn. Mangey has *γενήσεται.*

γένητ. υἱὸς πρωτότοκ. τῆς μισουμ. (*De Sobriet.*), so LXX.; but *γένητ. ὁ υἱὸς τῆς μισουμ. πρωτότ.* (*De ss. Abel. et Caini*).

ἠγαπημένης, ὑπεριδὼν τὸν υἱὸν τὸν πρωτότοκον τῆς μισουμένης (*Leg. Allegor.* ii. § 13, i. 75).

15—17 *Ἐὰν γένωνται τῷ ἀνθρώπῳ δύο γυναῖκες, ἡ μία αὐτῶν ἠγαπημένη καὶ ἡ μία μισουμένη, καὶ τέκωσιν αὐτῷ ἡ ἠγαπημένη καὶ ἡ μισουμένη, καὶ γένηται ὁ υἱὸς*
16 *τῆς μισουμένης πρωτότοκος, καὶ ἔσται ἐν τῇ ἡμέρᾳ ᾗ ἂν κληροδοτῇ τὰ ὑπάρχοντα τοῖς υἱοῖς αὐτοῦ· οὐ δυνήσεται πρωτοτοκεῦσαι τῷ υἱῷ τῆς ἠγαπημένης, ὑπεριδὼν τὸν*
17 *υἱὸν τῆς μισουμένης τὸν πρωτότοκον, ἀλλὰ τὸν υἱὸν τῆς μισουμένης τὸν πρωτότοκον ἐπιγνώσεται, δοῦναι αὐτῷ διπλᾶ ἀπὸ πάντων ὧν ἂν εὑρεθῇ αὐτῷ, ὅτι οὗτός ἐστιν ἀρχὴ τέκνων αὐτοῦ, καὶ τούτῳ καθῆκε τὰ πρωτοτόκια* (*De ss. Abelis et Caini*, § 5, i. 167).

15 *Ἐὰν γὰρ γένωνται, φησίν, ἀνθρώπῳ δύο γυναῖκες, ἠγαπημένη καὶ μισουμένη, καὶ τέκωσιν αὐτῷ ἡ ἠγαπημένη καὶ ἡ μισουμένη, καὶ γένηται υἱὸς πρωτότοκος τῆς*
16 *μισουμένης, ᾗ ἂν ἡμέρᾳ κληροδοτῇ τοῖς υἱοῖς τὰ ὑπάρχοντα, οὐ δυνήσεται πρωτοτοκεῦσαι τῷ υἱῷ τῆς ἠγαπημένης, ὑπεριδὼν τὸν υἱὸν τῆς μισουμένης τὸν πρωτότοκον,*
17 *ἀλλὰ τὸν πρωτότοκον υἱὸν τῆς μισουμένης ἐπιγνώσεται, δοῦναι αὐτῷ διπλᾶ ἀπὸ πάντων ὧν ἂν εὑρεθῇ αὐτῷ, ὅτι*

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16. *καὶ ἔσται* (*De ss. Abel. et Caini*), as LXX.; omit *De Sobriet.*

κληροδοτῇ; so Philo *De ss. Abel. et Caini* and *De Sobriet.*, as LXX. cursives "28, 85, 108, 150" (H. and P.) and Cat. Niceph.; LXX. Codd. AF *κατακληροδοτῇ*; Cod. B, *Vat. Rom.* *κατακληρονομῇ*.

τοῖς υἱοῖς τὰ ὑπάρχοντα (*De Sobriet.*), so LXX. (+*αὐτοῦ*); *τὰ ὑπάρχοντα τοῖς υἱοῖς αὐτοῦ* (*De ss. Abel. et Caini*).

τῷ υἱῷ, so Philo, as LXX. Cod. B, *Vat. Rom.*; *τὸν υἱὸν* Codd. AF, Coislin., Cat. Niceph.

17. *τὸν πρωτότοκον υἱὸν τῆς μισουμ.* (*De Sobriet.*), so LXX.; *τὸν υἱὸν τῆς μισουμ. τὸν πρωτότοκον* (*De ss. Abel. et Caini*).

οὗτός ἐστιν ἀρχὴ τέκνων αὐτοῦ, καὶ τούτῳ καθήκει τὰ πρωτοτόκια (*De Sobriet.* § 5, i. 395).

18—21 Ἐὰν γάρ τινι, φησίν, υἱὸς ᾖ ἀπειθὴς καὶ ἐρεθιστής,
οὐχ ὑπακούων φωνῆς πατρὸς καὶ μητρός, καὶ παιδεύωσιν
19 αὐτόν, καὶ μὴ εἰσακούῃ αὐτῶν· συλλαβόντες αὐτὸν ὁ
πατὴρ αὐτοῦ καὶ ἡ μήτηρ ἐξάξουσιν εἰς τὴν γερουσίαν
τῆς πόλεως αὐτοῦ καὶ ἐπὶ τὴν πύλην τοῦ τόπου αὐτοῦ,
20 καὶ ἐροῦσι τοῖς ἀνδράσι τῆς πόλεως αὐτῶν· Ὁ υἱὸς
ἡμῶν οὗτος ἀπειθεῖ καὶ ἐρεθίζει, καὶ οὐκ εἰσακούει τῆς
21 φωνῆς ἡμῶν, συμβολοκοπῶν οἰνοφλυγεῖ. καὶ λιθοβολή-
σουσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως, καὶ ἐξαρεῖς τὸν

καθήκει (*De Sobriet.*), so LXX.; *καθῆκε* (*De ss. Abel. et Caini*).

πρωτοτόκια, Philo, as LXX. Cod. F, Cat. Niceph.; *πρωτοτοκεῖα* Codd. BA, *Vat. Rom.*

18. *υἱὸς ᾖ* (*De Ebriet.* § 4), LXX. *ᾖ υἱός*.

φωνῆς (*ibid.*); LXX. *φωνήν*, and + *φωνὴν* before *μητρός*.

πατρὸς...μητρὸς (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; + *αὐτοῦ... αὐτοῦ* Cod. A; + *αὐτοῦ*, om. *καὶ μητρὸς φωνὴν αὐτοῦ* Cod. F.

παιδεύωσιν (*ibid.*), so LXX. Codd. AF, *Vat. Rom.*; *παιδεύσωσιν* Cod. B, Cat. Niceph.

19. *μήτηρ* (*ibid.*); + *αὐτοῦ* LXX.

ἐξάξουσιν (*ibid.*); + *αὐτὸν* LXX.; pr. *καὶ* before *ἐξάξουσιν* Cod. B, *Vat. Rom.*; om. *καί*, as Philo, Codd. AF.

εἰς (*ibid.*); *ἐπὶ* LXX.

τοῦ τόπου αὐτοῦ (*ibid.*), so LXX. Cod. Coislin. and Cat. Niceph.; LXX. Cod. B, *Vat. Rom.* *τοῦ τόπου*; Cod. F *τοῦ τόπου αὐτῶν*; Cod. A *τῆς πόλεως αὐτοῦ*. Philo follows the Hebrew, מקומו.

20. *πόλεως αὐτῶν* (*ibid.*), so LXX. Codd. BF, *Vat. Rom.*; *πόλεως αὐτοῦ* Cod. A.

καὶ οὐκ (*ibid.*); om. *καὶ* LXX.

οὐκ εἰσακούει (*ibid.*); LXX. Codd. BF, *Vat. Rom.* *οὐχ ὑπακούει*; *οὐκ ἀκούει* Cod. A.

21. *αὐτὸν* (*ibid.*), so LXX. Codd. B^{ab}AF, *Vat. Rom.*; *αὐτοὺς* Cod. B*.

πόλεως (*ibid.*); + *αὐτοῦ ἐν λίθοις* LXX.

πονηρὸν ἐξ ὑμῶν αὐτῶν (*De Ebrietate*, § 4, i. 359. Cf. *De Parent. Colend.* § 4, Tauchn. v. p. 56).

20 *Ὁ υἱὸς ἡμῶν οὗτος, δεικνύντες τὸν ἀπειθῆ καὶ ἀπαυχενίζοντα* (*De Ebriet.* § 23, i. 371).

Ὁ υἱὸς ἡμῶν οὗτος ἀπειθεῖ, διὰ τῆς προσθήκης τῆς οὗτος μηνύοντες, ὅτι εἰσὶν ἕτεροι παῖδες καρτερικοὶ καὶ σώφρονες, τοῖς ἐπιτάγμασι τοῦ ὀρθοῦ λόγου καὶ παιδείας πειθαρχοῦντες (*De Mutat. Nominum*, § 37, i. 609).

23 *Οὗ χάριν ἐν ἑτέροις, Κεκατηραμένον ὑπὸ θεοῦ τὸν κρεμάμενον ἐπὶ ξύλου, φησίν, ὅτι θεοῦ *δεῖ* ἐκκρεμᾶσθαι* (*De Posterit. Caini*, § 8, i. 231).

(Paraphr.) *Καί φησι· Μὴ ἐπιδυέτω ὁ ἥλιος ἀνεσκολοπισμένοις, ἀλλ' ἐπικρυπτέσθωσαν γῇ πρὸ δύσεως καθαιρεθέντες* (*De Special. Legg.* iii. § 28, ii. 324).

xxii. 5 (Paraphr.) *Ἀπειπὼν ἀνὰ κράτος ἀνδρὶ γυναικὸς ἀμπεχόνην ἀναλαμβάνειν* (*De Fortitud.* § 4, ii. 378).

8 *Ἐὰν γάρ, φησίν, οἰκοδομήσῃς οἰκίαν καινὴν καὶ ποιήσῃς στεφάνην τῷ δώματι, καὶ οὐ ποιήσεις φόνον ἐν τῇ οἰκίᾳ σου, ἐὰν πέσῃ ὁ πεσὼν ὑπ' αὐτοῦ* (*De Agric.* § 39, i. 326).

10 *Ἀπαγορεύει γὰρ ἐν ταὐτῷ ζευγνύναι πρὸς ἄρουραν βοῦν καὶ ὄνον* (*De Humanit.* § 19, ii. 400).

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23. *κεκατηραμέν.* (*De Posterit. Caini* § 8), so LXX. Codd. AF, *Vat. Rom.*, Procop. Gaz.; *κεκαταραμέν.* Cod. B; *κατηραμέν.* Cat. Niceph.

xxii. 8. *ποιήσῃς...δώματι...ὑπ' αὐτοῦ* (*De Agricult.* § 39); LXX. *ποιήσεις...δώματί σου...ἀπ' αὐτοῦ* (-ῃς A).

10. *ἄρουραν* (*De Humanit.* § 10). Cf. Clem. Alex. *Strom.* lib. ii., i. 479 (ed. Potter) *Ἀπαγορεύει τε ἐν ταὐτῷ καταζευγνύναι πρὸς ἄροτρον γῆς βοῦν καὶ ὄνον.* LXX. *οὐκ ἀροτριάσεις ἐν μόσχῳ καὶ ὄνῳ ἐπὶ τὸ αὐτό.*

13 Cf. *De Special. Legg.* § 14, ii. 312.

23 Cf. *ibid.* § 12, ii. 311.

27 *Φησὶν ὁ νόμος, Ἐβόησεν ἡ νεᾶνις, καὶ βοηθὸς οὐκ ἦν αὐτῇ* (*ibid.* § 13, ii. 312).

xxiii. 1 *Τῶν τοιούτων οὐδενὶ ἐπιτρέπει Μωϋσῆς εἰς ἐκκλησίαν ἀφικνεῖσθαι θεοῦ, λέγει γάρ, Ὅτι θλαδίας καὶ ἀποκεκομμένος οὐκ εἰσελεύσεται εἰς ἐκκλησίαν κυρίου* (*De Ebriet.* § 51, i. 389).

Θλαδίαν γὰρ καὶ ἀποκεκομμένον ἄντικρυς διείρηται μὴ εἰσιέναι (*De Somn.* ii. § 27, i. 683).

Οἷς ἄντικρυς ἀπείρηται εἰς ἐκκλησίαν θεοῦ φοιτᾶν (*Leg. Allegor.* iii. § 3, i. 89).

2 *Οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου* (*De Confus. Ling.* § 28, i. 426; cf. *De Migrat. Abrah.* § 12, i. 447).

3 *Ἄρτους γὰρ καὶ οἶνον προσφέρει, ἅπερ Ἀμμανῖται καὶ Μωαβῖται τῷ βλέποντι παρασχεῖν οὐκ ἠθέλησαν, οὗ χάριν ἐκκλησίας εἴργονται καὶ συλλόγου θείου. Ἀμμανῖται γὰρ οἱ ἐκ τῆς μητρός, αἰσθήσεως, καὶ Μωαβῖται οἱ ἐκ τοῦ πατρός, νοῦ, φῦντες, τρόποι δύο, ταῦτα τῶν*

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27. *ἡ νεᾶνις* (*De Special. Legg.* § 13); LXX. + *ἡ μεμνηστευμένη*. *βοηθὸς οὐκ ἦν* (*ibid.*); LXX. Cod. B *οὐκ ἦν ὁ βοηθήσων*; Cod. A *ὁ βοηθῶν οὐκ ἔστιν*; Cod. F *ὁ βοηθήσων οὐκ ἦν*; Cat. Niceph. *ὁ βοηθῶν οὐκ ἦν*.

xxiii. 1. LXX. Codd. BAF *οὐκ εἰσελεύσονται* (-*σεται* $B^{a?b}$AF, *Vat. Rom.*) *θλαδίας οὐδὲ* (*καὶ* AF) *ἀποκεκομμένος εἰς ἐκκλησίαν κυρίου*. Philo supports the text of AF and Cat. Niceph. The Hebr. has the singular.

2. The words *οὐκ εἰσελεύσεται ἐκ πόρνης εἰς ἐκκλησίαν κυρίου*, twice quoted by Philo, are not found in LXX. Codd. B*F, but appear in Codd. B^{abmg}A, *Vat. Rom.*, Cat. Niceph.

The clause occurs in the original, לא־יבא ממזר בקהל יהוה (Vulg. 'Non ingredietur Mamzer, hoc est de scorto natus, in ecclesiam Dei').

ὄντων συνεκτικὰ νομίζοντες, νοῦν καὶ αἴσθησιν, θεοῦ δὲ μὴ
λαμβάνοντες ἔννοιαν. Οὐκ εἰσελεύσονται, φησὶ Μωϋσῆς,
4 εἰς ἐκκλησίαν κυρίου, παρὰ τὸ μὴ συναντῆσαι αὐτοὺς
ὑμῖν μετ' ἄρτων καὶ ὕδατος ἐξιοῦσιν ἐκ τῶν παθῶν,
Αἰγύπτου (*Leg. Allegor.* iii. § 25, i. 103).

3 Λέγει γάρ· Ἀμμονῖται καὶ Μωαβῖται οὐκ εἰσελεύσονται εἰς ἐκκλησίαν κυρίου (*De Posterit. Caini*, § 52, i. 260).

5 Μαρτυρεῖ δὲ ὁ περὶ τούτων χρησμός· Οὐ γὰρ ἔδωκε, φησίν, ὁ θεὸς τῷ Βαλαὰμ καταράσασθαί σοι, ἀλλ' ἔτρεψε τὰς κατάρας εἰς εὐλογίαν (*De Migrat. Abrah.* § 20, i. 454).

7 Ἄντικρυς οὖν φησίν· Οὐ βδελύξῃ Αἰγύπτιον, ὅτι πάροικος ἐγένου ἐν Αἰγύπτῳ (*De Humanit.* § 13, ii. 393).

13 Διὸ καὶ Μωϋσῆς φοβηθείς, μήποτε ὁ νοῦς μὴ μόνον κοιμηθῇ, ἀλλὰ καὶ τελείως ἀποθάνῃ, φησὶν ἐν ἑτέροις· Καὶ πάσσαλος ἔσται σοι ἐπὶ τῆς ζώνης σου· καὶ ἔσται, ὅταν διακαθιζάνῃς, ὀρύξεις ἐν αὐτῷ καὶ ἐπαγαγὼν καλύψεις τὴν ἀσχημοσύνην σου (*Leg. Allegor.* ii. § 8, i. 72).

12 Πρῶτον μέν, φησί, τόπος ἔστω σοι ἔξω τῆς παρεμβο-
13 λῆς....Εἶτα ἐξελεύσῃ ἐκεῖ ἔξω......Πάσσαλος ἔστω σοι,

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4. ἐξιοῦσιν (*Leg. Allegor.* iii. § 25): LXX. ἐν τῇ ὁδῷ ἐκπορευομένων ὑμῶν.

5. καταράσασθαί σοι (*De Migrat. Abrah.* § 20); καταράσασθαί σε LXX. Codd. AF, many cursives and Cat. Niceph.; καταρᾶσθαι Cod. B, *Vat. Rom.* The words in the LXX. occur in a previous sentence.

εὐλογίαν (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; εὐλογίας Codd. AF.

7. ἐν Αἰγύπτῳ (*De Humanit.* § 13); LXX. ἐν τῇ γῇ αὐτοῦ.

13. διακαθιζάνῃς (*Leg. Allegor.* ii. § 8); + ἔξω, καὶ LXX.

ἐπαγαγὼν (*ibid.*), so LXX. Codd. AF, *Vat. Rom.*; ἐπάγων Cod. B.

*φησίν, ἐπὶ τῆς ζώνης σου, καὶ *ὀρύξεις* ἐν αὐτῷ....Καὶ ἐπαγαγὼν καλύψεις τὴν ἀσχημοσύνην σου* (*Leg. Allegor.* iii. §§ 52, 53, i. 117, 118).

15, 16 *Μαθὼν παρὰ Μωσέως δίδαγμα καὶ δόγμα ἀναγκαῖον μὴ παραδιδόναι παῖδα τῷ κυρίῳ, ὃς προστέθειται*
16 *αὐτῷ παρὰ τοῦ κυρίου· μετὰ γὰρ αὐτοῦ κατοικήσει ἐν παντὶ τόπῳ, ᾧ ἐὰν ἀρέσκῃ αὐτῷ* (*Leg. Allegor.* iii. § 69, i. 126).

17 *Χρησμοῦ γὰρ ὄντος, ὡς οὐκ ἂν γένοιτό ποτε πόρνη τῶν τοῦ βλέποντος, Ἰσραήλ, θυγατέρων* (*De Migrat. Abrah.* § 39, i. 472).

18 *Ὅθεν εὖ καὶ παγκάλως ἐν ἑτέροις διείρηται, μηδὲ μίσθωμα πόρνης μὴ κομίζειν εἰς τὸ ἱερόν* (*De Monarch.* ii. § 8, ii. 228).

Πάνυ καλῶς ἐν ταῖς ἱεραῖς τοῦ νόμου στήλαις

ὀρύξεις (*Leg. Allegor.* iii. § 53). Mangey's *text* has θωρήζῃ. His *note* is, 'Θωρήσῃ] Melius ὀρύξεις ut supra.'

σου 2° (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; + ἐν αὐτῷ Codd. AF; but Hebr. omits.

15. τῷ κυρίῳ (*Leg. Allegor.* iii. § 69), so LXX. Cod. B; + αὐτοῦ Codd. AF, *Vat. Rom.*

κυρίου (*ibid.*); + αὐτοῦ LXX.

16. ἐν παντὶ τόπῳ (*ibid.*), so LXX. Codd. AF, Coislin., and many cursives; om. Cod. B. The Hebrew has במקום.

ἐὰν ἀρέσκῃ (*ibid.*), so LXX. Cod. A; ἂν ἀρέσκῃ Cod. F; ἂν ἀρέσῃ *Vat. Rom.*; ἐὰν ἀρέσῃ Cod. B.

ἀρέσκῃ is also found in Cod. Coislin., many cursives (H. and P.), and Cat. Niceph.

LXX. μετὰ σοῦ κατοικήσει, ἐν ὑμῖν κατοικήσει οὗ ἐὰν ἀρέσῃ αὐτῷ (Cod. B).

17, 18. Philo paraphrases the passage.

μηδὲ (*De Monarch.* ii. § 8) "Sic pro μηδὲν" (Mangey).

κἀκεῖνο ἀναγέγραπται, μίσθωμα πόρνης εἰς τὸ ἱερὸν μὴ προσδέχεσθαι (*De Mercede Meretric.* § 1, ii. 264).

19 *Ἀπαγορεύει τοίνυν ἀδελφῷ δανείζειν* (*De Humanit.* § 6, ii. 388).

21 *Διὸ καὶ προστέτακται· Ἐὰν εὔξῃ εὐχήν, οὐ χρονίσεις ἀποδοῦναι αὐτήν* (*De ss. Abelis et Caini,* § 13, i. 172).

23 [Omnia quae exeunt ex labiis tuis facias (*Quaestt. et Sol. in Genesim, Sermo* iv. § 132, A. ii. 346).]

xxiv. 6 *Διὰ τοῦτο καὶ ἑτέρωθι παρὰ χρεωστῶν ἀπαγορεύει δανεισταῖς μύλον ἢ ἐπιμύλιον ῥύσιον αἰτεῖν, ἐπειπών, ὅτι ὁ τοῦτο δρῶν ψυχὴν ἐνεχυριάζει* (*De Special. Legg.* iii. § 36, ii. 333).

10 *Ἔτι φησί· Δανειστὴς μὴ εἰσιέτω χρεωστῶν οἰκίας, ἐνέχυρόν τι καὶ ῥύσιον ἐπὶ τῷ δανείῳ μετὰ βίας ληψόμενος,*
11 *ἀλλ' ἐν προθύροις ἔξω προεστὼς ἀναμενέτω, κελεύων ἡσυχῇ προφέρειν* (*De Humanit.* § 8, ii. 390).

15 *Κελεύει μὴ ὑπερτίθεσθαι τὰς δόσεις, ἀλλ' αὐτῇ παρέχειν ἡμέρᾳ τὸν διομολογηθέντα μισθόν* (*De Justit.* § 9, ii. 368).

16 *Παγκάλως μέντοι κἀκεῖνο διατέτακται, πατέρας ὑπὲρ υἱῶν μὴ ἀποθνήσκειν, μηδ' υἱοὺς ὑπὲρ γονέων, ἀλλ' ἕκαστον τῶν ἄξια θανάτου δεδρακότων αὐτὸν ἰδίᾳ μόνον ἀναιρεῖσθαι* (*De Spec. Leg.* iii. § 29, ii. 325).

19 *Κελεύει γὰρ ἐν μὲν ἀτμήτῳ, μήτε τὰ ἀποπίπτοντα τῶν δραγμάτων ἀναιρεῖσθαι, μήτε πάντα τὸν σπόρον κεῖραι....*
20 *Τὰ δὲ αὐτὰ καὶ τοῖς ἐλαιολογοῦσι διατάττεται κ.τ.λ.* (*De Humanit.* § 9, ii. 390).

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21. LXX. *ἐὰν δὲ εὔξῃ εὐχὴν κυρίῳ* (om. F) *τῷ θεῷ σου, οὐ χρονιεῖς ἀποδοῦναι αὐτήν.*

xxv. 4 Ἄγαμαι δὲ κἀκεῖνον τὸν νόμον, ὃς καθάπερ ἐν χορῷ
παναρμονίῳ συνᾴδων τοῖς προτέροις διαγορεύει βοῦν
ἀλοῶντα μὴ φιμοῦν (*ibid.* § 19, ii. 399).
11, 12 Cf. *De Special. Legg.* § 31, ii. 328.
12 Πολλάκις γὰρ ὑφ[ηγεῖται] προσαψαμένην τῶν διδύ-
μων χεῖρα ἀποκόπτειν (*De Somn.* ii. § 10, i. 668).
13 Καὶ ἐν Ἐπινομίδι· Οὐκ ἔσται ἐν μαρσιππίῳ σου
15 στάθμιον [καὶ στάθμιον]· ἀληθινὸν δὲ καὶ δίκαιον ἔσται,
οὐχὶ δὲ στάθμιον μέγα καὶ μικρόν, ἵνα πληθυνθῶσιν αἱ
ἡμέραι σου ἐπὶ τῆς χθονός, ἣν κύριος ὁ θεὸς δίδωσί σοι
16 κληροδοσίαν· ὅτι βδέλυγμα κυρίῳ πᾶς ποιῶν τὰ ἄδικα
(*Quis rerum div. heres*, § 33, i. 495).
13 Δηλοῖ δὲ διὰ τούτων, φάσκων· Οὐκ ἔσται ἐν μαρσίππῳ
14 σου στάθμιον καὶ στάθμιον, μέγα ἢ μικρόν· οὐκ ἔσται ἐν

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xxv. 13. ἔσται (*Quis rerum div. heres*, § 33, *De Somn.* ii. § 29), so LXX. Codd. AF, *Vat. Rom.*; +σοι Cod. B.

ἐν μαρσιππίῳ (-ίππῳ *De Somn.*) σου (*ibid.*); LXX. Codd. AF, *Vat. Rom.* ἐν τῷ μαρσίππῳ σου; Cod. B ἐν τῷ μαρσίππῳ.

In *De Somn.* Philo has μαρσίππῳ; in *Quis rerum div. heres* he has μαρσιππίῳ.

15. μέγα καὶ μικρὸν (*Quis rerum div. heres*), μέγα ἢ μικρὸν (*De Somn.*). Most LXX. authority is in favour of ἢ in this verse; but some cursives (H. and P.) and Cat. Niceph. read καί.

ἵνα πληθυνθῶσιν αἱ ἡμέραι σου (*Quis rerum div. heres*, § 33); LXX. ἵνα πολυήμερος γένῃ. Philo is closer to the Hebrew למען יאריכו ימיך.

κληροδοσίαν (*ibid.*); LXX. ἐν κλήρῳ.

Philo omits the addition of Codd. B^{abmg}A καὶ μέτρον ἀληθινὸν καὶ δίκαιον ἔσται σοι.

16. The clause ὅτι βδέλυγμα κυρίῳ πᾶς ποιῶν τὰ ἄδικα (*ibid.*) corresponds to ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου πᾶς ποιῶν ταῦτα πᾶς ποιῶν ἄδικον Codd. B$^{ab(mg)}$F, *Vat. Rom.*, and ὅτι βδέλυγμα κυρίῳ τῷ θεῷ σου ἐστὶν πᾶς ποιῶν ἄδικον Cod. A^{a}. It is wanting in Cod. B.

15 τῇ οἰκίᾳ σου μέτρον καὶ μέτρον, μέγα ἢ μικρόν· στάθμιον ἀληθινὸν καὶ δίκαιον ἔσται σοι (*De Somn.* ii. § 29, i. 684).

17, 18 Ὁ δὲ ὑπενδοὺς ὑπὸ τοῦ πεινῶντος ἡδονῆς καὶ λίχνου παθῶν, ὄνομα Ἀμαλήκ—ἑρμηνεύεται γὰρ λαὸς ἐκλείχων—ἐκτεμήσεται. Μηνύουσι δὲ οἱ χρησμοὶ, ὅτι λοχῶν ὁ τρόπος οὗτος· ἐπειδὰν γὰρ τὸ ἐῤῥωμενέστατον τῆς ψυχικῆς δυνάμεως κατίδῃ περαιωθέν, ὑπανιστάμενος τῆς ἐνέδρας τὸ κεκμηκὸς μέρος ὡς οὐραγίαν κόπτει (*De Migrat. Abrah.* § 26, i. 458).

18 Ὁ δὲ Ἀμαλὴκ ἔμπαλιν τοῦ ἀσκητοῦ τὴν οὐραγίαν κόπτειν [λέγεται], ἀκολουθίᾳ φύσεως (*De Ebriet.* § 7, i. 360).

xxvi. 13 Ἐξεκάθηρα τὰ ἅγια ἀπὸ τῆς οἰκίας μου, καὶ ἐταμιευσάμην ἐν τῷ τοῦ θεοῦ οἴκῳ (*De Somn.* ii. § 41, i. 695).

17, 18 Ὅθεν εὖ καὶ συμφώνως τοῖς εἰρημένοις ἐχρήσθη τὸ λόγιον ἐκεῖνο· Τὸν κύριον ἀντηλλάξω σήμερον εἶναί σοι εἰς θεόν, καὶ κύριος ἀντηλλάξατό σε σήμερον γενέσθαι λαὸν αὐτῷ (*De Poenitentia*, § 2, ii. 407).

xxvii. 2 Cf. *De Posterit. Caini*, § 29, i. 244.

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18. LXX. καὶ ἔκοψέν σου τὴν οὐραγίαν, τοὺς κοπιῶντας ὀπίσω σου.

xxvi. 13. ἐξεκάθηρα (*De Somn.* ii. § 41), so some cursives (H. and P.) and Cat. Niceph.; LXX. generally ἐξεκάθαρα.

Mangey's note is, "Vera autem lectio tum apud hos, tum Philonem videtur, ἐξῆρα. Is enim sensus vocis Hebraeae בערתי. Sic etiam vertitur a LXX. Interpretibus Deut. xxiv. 7 καὶ ἐξαρεῖς."

ἀπὸ (*ibid.*); LXX. ἐκ.

17, 18. Only loosely quoted. Philo (*De Poenit.* § 2) substitutes ἀντηλλάξω...ἀντηλλάξατο for LXX. εἵλου...εἵλατο, but his text was probably the same as ours; for he begins the next sentence with παγκάλη γε τῆς αἱρέσεως ἡ ἀντίδοσις.

9 Κατὰ τὸ Μωϋσέως παράγγελμα, τὸ Σιώπα καὶ ἄκουε (*De Somn.* ii. § 40, i. 693).

Εἰσὶ μὲν οὖν οἷς ἀκούειν ἀλλ' οὐ λέγειν εὐπρεπές· ἐφ' ὧν λέγεται, Σιώπα καὶ ἄκουε· πάγκαλον παράγγελμα (*Quis rerum div. heres*, § 3, i. 474; *De Somn.* i. § 34, i. 650).

15 Παρ' ὃ καὶ καταρᾶται ὁ ἱερὸς λόγος τιθέντι ἐν ἀποκρύφῳ γλυπτὸν ἢ χωνευτόν, ἔργον χειρῶν τεχνίτου (*Leg. Allegor.* iii. § 11, i. 94).

17 Φησὶ δὲ Μωϋσῆς ἐν ταῖς ἀραῖς, ἐπικατάρατον εἶναι τὸν μετατιθέντα τὰ ὅρια τοῦ πλησίον (*ibid.* § 35, i. 109).

Σφόδρα καὶ Μωϋσῆς ἀχθόμενος τοῖς τοιούτοις καταρᾶται, λέγων· Ἐπικατάρατος ὁ μετατιθεὶς ὅρια τοῦ πλησίον (*De Posterit. Caini*, § 24, i. 241).

18 Ἐπικατάρατος μέντοι καὶ ὁ πλανῶν τυφλὸν ἐν ὁδῷ (*Leg. Allegor.* iii. § 35, i. 109).

xxviii. 1 Ὅθεν ἐν τοῖς προτρεπτικοῖς φησίν· Ἐὰν δικαιοσύνην καὶ ὁσιότητα καὶ τὰς ἄλλας ἀρετὰς ἐπιτηδεύῃς, βίον ἀπόλεμον βιώσῃ καὶ εἰς ἅπαν εἰρηνικόν κ.τ.λ. (*De Fortitud.* § 8, ii. 383).

12 Εὔχεται γὰρ Μωσῆς ὁ ἱεροφάντης, ἵνα ἀνοίξῃ κύριος ἡμῖν τὸν θησαυρὸν αὐτοῦ τὸν ἀγαθόν, τὸν οὐράνιον,

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xxvii. 15. LXX. Cod. B ἐπικατάρατος ἄνθρωπος ὅστις ποιήσει γλυπτὸν καὶ χωνευτόν, βδέλυγμα κυρίῳ, ἔργον χειρῶν τεχνιτῶν, καὶ θήσει αὐτὸ ἐν ἀποκρύφῳ. Philo supports Codd. AF, Cat. Niceph., in reading τεχνίτου.

17. ὅρια (*De Posterit. Caini* § 24), as LXX.; pr. τὰ (*Leg. Allegor.* § 35).

xxviii. 12. αὐτοῦ τὸν ἀγαθὸν (*Quod deus immut.* § 34), so LXX. Codd. BF, *Vat. Rom.*; τὸν ἀγαθὸν αὐτοῦ Cod. A.

τῶν ἀγαθῶν (*Quis rerum div. heres*), which looks like an itacism

δοῦναι ἡμῖν τὸν ὑετὸν αὐτοῦ (*Quod Deus immut.* § 34, i. 296).

Ἀνοῖξαί σοι, φησί, κύριος τὸν θησαυρὸν αὐτοῦ τῶν ἀγαθῶν, τὸν οὐρανόν (*Quis rerum div. heres*, § 15, i. 483).

23 Θήσω γάρ, φησί, τὸν οὐρανὸν ὑμῖν χαλκοῦν, καὶ τὴν γῆν σιδηρᾶν (*De Exsecrationibus*, § 2, ii. 429).

24 Καὶ γῆ μέντοι κονιορτὸν οἴσει, καὶ χοῦς ἄνωθεν ἐξ οὐρανοῦ καταχθήσεται (*ibid.* § 2, ii. 430).

28 Τῆς μὲν οὖν πρώτης ἐν ταῖς Ἐπινομίδι γραφείσαις ἀραῖς διαμέμνηται· Παραπληξίαν γάρ, φησίν, καὶ ἀορασίαν καὶ ἔκστασιν διανοίας καταλήψεσθαι τοὺς ἀσεβοῦντας (*Quis rerum div. heres*, § 51, i. 509).

33 Τὸν γὰρ σπόρον, φησίν, ἀτελῆ μὲν ὄντα δηώσουσι, τελειωθέντα δὲ ἀμήσουσιν ἐξαίφνης ἐπελθόντες πολέμιοι (*De Exsecrat.* § 1, ii. 429).

53 Ἅψεται γὰρ καὶ πατὴρ υἱοῦ σαρκῶν, καὶ μήτηρ

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for τὸν ἀγαθόν, is not so; for in the previous sentence Philo has spoken of ὁ τῶν θείων θησαυρὸς ἀγαθῶν.

τὸν οὐράνιον (*Quod Deus immut.* § 34), so LXX. Cod. A; τὸν οὐρανὸν (*Quis rerum div. heres*), so LXX. Codd. BF, *Vat. Rom.*

δοῦναι ἡμῖν τὸν ὑετὸν αὐτοῦ (*Quod Deus immutab.*); LXX. δοῦναι τὸν ὑετὸν τῇ γῇ σου.

23. Philo (*De Exsecrat.* § 2) gives the thought of the LXX., καὶ ἔσται σοι ὁ οὐρανὸς ὁ ὑπὲρ κεφαλῆς σου χαλκοῦς, καὶ ἡ γῆ ἡ ὑποκάτω σου σιδηρᾶ.

28. παραπληξίαν...καὶ ἀορασίαν καὶ ἔκστασιν διανοίας. Philo (*Quis rerum div. heres*, § 51) follows the reading to be found in Codd. AF, *Vat. Rom.*, according to which three distinct visitations are enumerated; according to the reading of Cod. B only two are mentioned.

LXX. Cod. B πατάξαι σε κύριος παραπληξίᾳ ἀορασίας (-ίᾳ B[ab] καὶ ἀορασίᾳ AF, *Vat. Rom.*) καὶ ἐκστάσει (pr. ἐν F) διανοίας.

σπλάγχνων θυγατρός, καὶ ἀδελφῶν ἀδελφοί, καὶ γονέων παῖδες (*ibid.* § 2, ii. 430).

61 Cf. *ibid.* § 6, ii. 433.

65, 66 *Διὰ τοῦτο ἐν ταῖς ἀραῖς γέγραπται, Ὅτι οὐκ ἀναπαύσεις, οὐδ' οὐ μὴ γένηται στάσις τῷ ἴχνει τοῦ ποδός σου· καὶ μικρὸν ὕστερον, Ὅτι ἔσται ἡ ζωή σου κρεμαμένη ἀπέναντι τῶν ὀφθαλμῶν σου* (*De Posterit. Caini*, § 8, i. 230).

xxix. 4 *Οὐ γὰρ ἔσχον, ᾗ φησι Μωσῆς, οἱ τοιοῦτοι καρδίαν συνιέναι, καὶ ὀφθαλμοὺς βλέπειν, καὶ ὦτα ἀκούειν* (*De Profug.* § 22, i. 564).

xxx. 4 *Ὡς δηλοῦσιν οἱ χρησμοί, ἐν οἷς διείρηται, ὅτι ἐὰν ᾖ ἡ διασπορά σου ἀπ' ἄκρου τοῦ οὐρανοῦ ἕως ἄκρου τοῦ οὐρανοῦ, ἐκεῖθεν συνάξει σε* (*De Confus. Ling.* § 38, i. 435).

9, 10 *Ἐπιστρέψει γάρ, φησί, κύριος ὁ θεός σου εὐφρανθῆναι ἐπὶ σὲ εἰς ἀγαθά, καθότι ηὐφράνθη ἐπὶ τοῖς πατράσι σου·*
10 *ἐὰν εἰσακούσῃς τῆς φωνῆς αὐτοῦ, φυλάσσειν πάσας τὰς ἐντολὰς καὶ τὰ δικαιώματα καὶ τὰς κρίσεις τὰς γεγραμμένας ἐν τῇ βίβλῳ τοῦ νόμου τούτου* (*De Somn.* ii. § 26, i. 682).

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65. *οὐκ ἀναπαύσεις* (*De Posterit. Caini*); LXX. *οὐκ ἀναπαύσει σε.*
οὐδ' οὐ (*ibid.*), so LXX. Cod. B, *Vat. Rom.; οὐδὲ* Cod. A.

xxix. 4. *συνιέναι* (*De Profug.* § 22); LXX. *εἰδέναι.*

xxx. 9. *ἐπὶ σὲ* (*De Somn.* ii. § 26), so LXX. Codd. A, Coislin. Cat. Niceph.; *ἐπὶ σοὶ* Codd. BF, *Vat. Rom.*, many cursives.

10. *εἰσακούσῃς* (*ibid.*), so LXX. Codd. BF, *Vat. Rom.; εἰσακούσῃ* Cod. A, Cat. Niceph.

αὐτοῦ (*ibid.*); LXX. *κυρίου τοῦ θεοῦ σου.*

φυλάσσειν πάσας (*ibid.*); Cod. B, *Vat. Rom.* *φυλάσσεσθαι*, Codd. AF *φυλάσσεσθαι* (*-σθε* A) *καὶ ποιεῖν πάσας.*

ἐντολὰς...δικαιώματα...κρίσεις, the LXX. adds *αὐτοῦ* after each.

τῇ βίβλῳ (*ibid.*); LXX. *τῷ βιβλίῳ.*

11 ff. Φησὶ γάρ, ὅτι τουτὶ τὸ πρᾶγμα οὐκ ὑπέρογκόν ἐστιν, οὔτε μακρὰν ἀφεστώς, οὔτε κατὰ τὸν αἰθέρα ἀνωτάτω καὶ ἐν ἐσχατιαῖς τῆς μεγάλης θαλάττης, ὡς ἀδυνατῆσαι λαβεῖν, ἀλλ' ἔστιν ἐγγυτάτω, τρισὶ μέρεσι τῶν καθ' ἡμᾶς ἐνδιαιτώμενον, στόματι, καὶ καρδίᾳ, καὶ χερσί· διὰ συμβόλων, λόγοις καὶ βουλαῖς καὶ πράξεσι (*De Poenit.* § 2, ii. 406).

12 ff. Οὐ γὰρ ἂν ἀπεῖναι, φησίν, εἰς οὐρανόν, οὐδὲ πέραν θαλάττης ἀφικέσθαι δεῖ, κατὰ ζήτησιν καλοῦ· ἐγγὺς γὰρ καὶ πλησίον ἵστασθαι ἑκάστῳ. Καὶ τριχῇ αὐτὸ
14 διαιρεῖ, φυσικώτατα· Ἐν γὰρ τῷ στόματί σου, φησίν, ἐστίν, καὶ ἐν τῇ καρδίᾳ, καὶ ἐν ταῖς χερσί· τοῦτο δὲ ἐν λόγοις, ἐν βουλαῖς, ἐν πράξεσι (*De Posterit. Caini*, § 24, i. 241).

Οὗ χάριν κᾀν τοῖς προτρεπτικοῖς Μωσῆς διδάσκων, ὅτι ἡ ἀγαθὴ κτῆσις οὔτ' ἀδύνατός ἐστιν, οὔτε δυσθήρατος, φησίν· Οὐκ εἰς οὐρανὸν ἀναπτῆναι δεῖ, οὐδ' ἄχρι περάτων γῆς καὶ θαλάττης ἐλθεῖν ἐπὶ τὴν σύλληψιν αὐτοῦ· ἀλλ' ἔστιν ἐγγύς, καὶ σφόδρα ἐγγύς. Εἶτα μόνον οὐκ ὀφθαλμοφανῶς δείκνυσι· Πᾶν ἔργον, φησί, τῷ στόματί σου, καὶ τῇ καρδίᾳ, καὶ ταῖς χερσί, συμβολικῶς ἐν λόγοις, ἐν βουλαῖς, ἐν πράξεσι (*De Mutat. Nomin.* § 41, i. 614).

Ἀλλ' ἦ, φησὶ Μωσῆς, ἐγγὺς οὑτωσὶ τὸ ἀγαθὸν παρίδρυταί σοι καὶ συμπέφυκε, τρισὶ τοῖς ἀναγκαιοτάτοις μέρεσιν ἡρμοσμένον, καρδίᾳ, στόματι, χερσί· τὸ δ' ἔστι διανοίᾳ, λόγῳ, πράξεσιν (*De Somn.* ii. § 26, i. 682).

Καθάπερ καὶ ὁ σοφὸς τῶν Ἰουδαίων νομοθέτης φησίν· Ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου, καὶ ἐν ταῖς χερσί σου (*Quod omnis probus liber*, § 10, ii. 456).

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14. σου is repeated in the LXX. with καρδίᾳ and χερσί, as Philo

15 Παρ' ὃ καὶ λόγιόν ἐστι τοιοῦτον ἀναγεγραμμένον ἐν Δευτερονομίῳ· Ἰδοὺ δέδωκα πρὸ προσώπου σου τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν· ἔκλεξαι τὴν ζωήν (*Quod Deus immutab.* § 10, i. 280; *De Profugis,* § 11, i. 554).

20 Μωϋσῆς δὲ τοῖς γνωρίμοις αὐτοῦ παράγγελμα κάλλιστον ὑποθήσεται, ἀγαπᾷν τὸν θεόν, καὶ εἰσακούειν καὶ ἔχεσθαι αὐτοῦ· ταύτην γὰρ εἶναι ζωὴν τὴν πρὸς ἀλήθειαν εὐήμερόν τε καὶ μακραίωνα (*De Posterit. Caini,* § 4, i. 228).

Τὸ μὲν οὖν κατὰ θεὸν ζῆν ἐν τῷ ἀγαπᾷν αὐτὸν ὁρίζεται Μωϋσῆς· λέγει γάρ, ὅτι ἡ ζωή σου τὸ ἀγαπᾷν τὸν ὄντα (*ibid.* § 20, i. 238).

Κατὰ τὰς ἱερὰς ὑφηγήσεις, ἐν αἷς διείρηται ἔχεσθαι αὐτοῦ (*De Congr. Erud. grat.* § 24, i. 538).

Καὶ ἐν ἑτέροις, Αὕτη ἡ ζωή σου καὶ ἡ μακρότης τῶν ἡμερῶν, ἀγαπᾷν κύριον τὸν θεόν σου (*De Profug.* § 11, i. 554).

xxxii. 4 Λέγει γὰρ Μωσῆς ἐν ᾠδῇ τῇ μείζονι· Θεὸς πιστός, καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ (*De Mutat. Nomin.* § 34, i. 606).

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in *Quod omnis probus liber;* but it is wanting in *De Posterit. Cain.* and *De Mutat. Nomin.*

15. Philo omits σήμερον after προσώπου σου, and adds after κακὸν the words ἔκλεξαι τὴν ζωὴν (which are wanting in the LXX.) from verse 19. τὴν ζωὴν (2°); so LXX. Codd. AF; + σὺ Cod. B, *Vat. Rom.*

20. LXX. ἀγαπᾷν κύριον τὸν θεόν σου, εἰσακούειν τῆς φωνῆς αὐτοῦ καὶ ἔχεσθαι αὐτοῦ· ὅτι τοῦτο ἡ ζωή σου καὶ ἡ μακρότης τῶν ἡμερῶν σου.

xxxii. 4. ἐν αὐτῷ (*De Mutat. Nomin.* § 34), so LXX. Codd. F^{lmg}, Coislin., over 70 cursives (H. and P.), Cat. Niceph.; omit, as Hebr., Codd. BAF*, *Vat. Rom.*

Ὅθεν καὶ ἐν ἑτέροις εὖ εἴρηται, ὅτι ἡ κρίσις τοῦ θεοῦ δικαία ἐστίν (*Fragmenta ex Catena Inedita*, ii. 678).

4, 5, 6 *Καὶ ἐν ᾠδῇ μέντοι μείζονι τὸν λεὼν ἅπαντα, ὁπότε νεωτερίζοι, τὸ τῆς ἄφρονος καὶ νηπίας ὄνομα ἡλικίας τέκνα καλεῖ. Δίκαιος γάρ, φησί, καὶ ὅσιος ὁ κύριος, ἥμαρτον οὐκ αὐτῷ, τέκνα μωμητά, γενεὰ σκολιὰ καὶ διεστραμμένη· Ταῦτα κυρίῳ ἀνταποδίδοτε; Οὕτω λαὸς μωρὸς καὶ οὐχὶ σοφός;* (*De Sobriet.* § 3, i. 394).

7 *Καὶ ἐν ἑτέροις, Ἐπερώτησον τὸν πατέρα σου, καὶ ἀναγ-*
8 *γελεῖ σοι, τοὺς πρεσβυτέρους σου, καὶ ἐροῦσί σοι. Ὅτε*
διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστη-
9 *σεν ὅρια ἐθνῶν κατ' ἀριθμὸν ἀγγέλων θεοῦ· καὶ ἐγένετο*
μερὶς κυρίου λαὸς αὐτοῦ Ἰακώβ, σχοίνισμα κληρονομίας
αὐτοῦ Ἰσραήλ (*De Posterit. Caini*, § 25, i. 241).

ὁ κύριος (*De Sobriet.* § 3); om. *ὁ* LXX.

5. *ἥμαρτον* (*ibid.*); LXX. *ἡμάρτοσαν.*

6. *οὕτω* (*ibid.*), so LXX. Codd. BAF (*οὕτως*); *οὗτος* Cod. Coislin., many cursives, and Cat. Niceph.

Siegfried "doch scheint Cod. Med. die ursprüngl. Lesart *οὗτος* zu haben." But *οὕτω* is more probably a second rendering of זאת, and has only passed into this clause because it seemed otiose after *ταῦτα*. The punctuation of the LXX. is after *οὕτω* in Cod. B (ed. Swete), after *ἀνταποδίδοτε* in *Vat. Rom.*

8. *διεμέριζεν* (*De Posterit. Cain.* § 25), so LXX. Codd. BA, *Vat. Rom.*; *διεμέρισεν* (*De Plantat. Noe*, § 14), so LXX. Cod. F.

κατ' ἀριθμὸν (*De Posterit. Cain.*); *κατὰ ἀριθμὸν* (*De Plantat. Noe*), so LXX.

ἀγγέλων θεοῦ (*ibid.*), so LXX., Clem. Rom. c. xxix.; Iren. iii. § 12. 9, i. p. 487, ed. Stieren; Clem. Alex. *Strom.* vi. 2, tom. ii. p. 832, ed. Potter. The Hebrew is בני ישראל; so Aq. Sym. and Sam.

9. *ἐγένετο*, so Philo in both quotations; *ἐγενήθη* LXX.

αὐτοῦ Ἰακώβ...αὐτοῦ Ἰσραήλ (*De Posterit. Cain.*), so LXX.; *αὐτοῦ Ἰσραήλ* (*De Plantat. Noe*) is probably merely due to compression.

Καὶ διὰ τοῦτο μέντοι καὶ ἐν ᾠδῇ τῇ μείζονι λέγεται·
7 *Ἐπερώτησον τὸν πατέρα σου, καὶ ἀναγγελεῖ σοι, τοὺς*
8 *πρεσβυτέρους σου, καὶ ἐροῦσί σοι. Ὅτε διεμέρισεν ὁ*
ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ, ἔστησεν ὅρια
9 *ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ, καὶ ἐγένετο μερὶς*
κυρίου λαὸς αὐτοῦ Ἰσραήλ (*De Plantat. Noe*, § 14,
i. 338).

8 *Ἔστι δὲ καὶ ἑτέρωθι τὸ γράμμα τοῦτο ἐστηλιτευμένον· Ἡνίκα διεμέριζεν ὁ ὕψιστος ἔθνη, ὡς διέσπειρεν υἱοὺς Ἀδάμ* (*De Congr. Erud. grat.* § 12, i. 527).

10–12 [Et illud in Magni cantico: "Servavit eum sicut pupillam oculi. Sicut aquila proteget pullos suos, et in pullos suos misertus est, extendit alas suas et recepit eos, et levavit eos super medium dorsum suum. Dominus solus ducebat eos, et non erat cum eis deus alienus" (*De Deo*, § 11, A. ii. 618).]

13 *Ἀλλὰ τοὺς ἐραστὰς ἐπιστήμης ἐν ᾠδῇ μεγάλῃ φησίν, ὅτι ἀνεβίβασεν ἐπὶ τὴν ἰσχὺν τῆς γῆς, καὶ ἐψώμισε γεννήματα ἀγρῶν......ὡς ὁ νομοθέτης φησί· Μέλι ἐκ πέτρας, καὶ ἔλαιον ἐκ στερεᾶς πέτρας* (*Quod det. potiori insid.* § 30, 31, i. 213).

Οὗτοι μὲν οὖν, ὡς ἔφην, ἐπὶ τὴν ἰσχὺν τῆς γῆς ἀναβιβάζονται (*ibid.* § 31, i. 214).

15 *Μάρτυς δὲ ὁ νόμος ἐν ᾠδῇ μείζονι λέγων οὕτως·*

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10. 'Magni' (*De Deo*); apparently referring to Moses. But 'magno' seems more probable; cf. *ἐν ᾠδῇ τῇ μείζονι.*

12. 'et non erat' (*ibid.*), =*οὐκ ἦν*, so LXX. Cod. B, *Vat. Rom.*; pr. *καὶ* Codd. AF, Coislin.

13. LXX. *ἀνεβίβασεν αὐτοὺς...ἐψώμισεν αὐτούς* (om. *καὶ*).

Ἐλιπάνθη, ἐπαχύνθη, ἐπλατύνθη, καὶ ἐγκατέλιπε θεὸν τὸν ποιήσαντα αὐτόν, καὶ ἐπελάθετο θεοῦ σωτῆρος αὐτοῦ (*De Posterit. Caini*, § 35, i. 248; *De Congr. Erud. grat.* § 28, i. 542).

18 *Θεὸν τὸν γεννήσαντά σε* (*De Confus. Ling.* § 28, i. 426).

32 *Ἐκ γὰρ τῆς ἀμπέλου Σοδόμων ἡ ἄμπελος αὐτῶν, ᾗ φησὶ Μωϋσῆς, καὶ ἡ κληματὶς αὐτῶν ἐκ Γομόῤῥας· ἡ σταφυλὴ αὐτῶν σταφυλὴ χολῆς, βότρυς πικρίας αὐτοῖς.*
33 *Θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος* (*De Ebriet.* § 53, i. 391; *De Somn.* ii. § 29, i. 684).

34 *Εἰσὶ γὰρ ὥσπερ ἀγαθῶν, οὕτω καὶ κακῶν παρὰ τῷ θεῷ θησαυροί, ὡς ἐν μεγάλῃ φησὶν ᾠδῇ· Οὐκ ἰδοὺ ταῦτα συνῆκται παρ' ἐμοί, καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς*
35 *μου, ἐν ἡμέρᾳ ἐκδικήσεως, ὅταν σφαλῇ ὁ ποὺς αὐτῶν;* (*Leg. Allegor.* iii. § 34, i. 108).

39 *Διόπερ ἐν ᾠδῇ μείζονι λέγεται ἐκ προσώπου τοῦ θεοῦ· Ἴδετε, ἴδετε, ὅτι ἐγώ εἰμι* (*De Posterit. Caini*, § 48, i. 258).

Μάρτυς δὲ καὶ χρησμός, ἐν ᾧ λέγεται· Ἐγὼ ἀποκτενῶ,

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15. *ἐγκατέλιπε* (*De Posterit. Cain.* § 35), so LXX. Cod. B, *Vat. Rom.*; *ἐγκατέλειπεν* Codd. AF, Cat. Niceph.

θεὸν (*ibid.*), so LXX. Codd. AF, Coislin., Cat. Niceph.; pr. *τὸν* Cod. B, *Vat. Rom.*

ἐπελάθετο (*ibid.*); LXX. *ἀπέστη ἀπό.*

Philo gives a more definite rendering of וינבל than the LXX.

32. *τῆς* (*De Ebriet.* § 53); om. LXX.

ἡ σταφυλὴ (*ibid.*), so LXX. Codd. AF, Coislin., Cat. Niceph., over 70 cursives (H. and P.); om. *ἡ* Cod. B, *Vat. Rom.*

35. Philo (*Leg. Allegor.* iii. § 34) omits *ἀνταποδώσω* (LXX.) after *ἐκδικήσεως.*

ὅταν (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; pr. *ἐν καιρῷ* Codd. AF.

καὶ ζῆν ποιήσω, πατάξω, κἀγὼ ἰάσομαι (*De Somn.* ii. § 44, i. 698).

xxxiii. cap. tot. *Διὸ καὶ ἐν ταῖς εὐλογίαις, ὁ μὲν πατὴρ αὐτοὺς ἐν τάξει ἑνὸς κατηρίθμει, διὰ τὸ σύμφωνον τῆς ὁμονοίας καὶ τῆς πρὸς ἓν καὶ τὸ αὐτὸ μέρος ὁρμῆς. Ὁ δὲ Μωσῆς οὐδὲ δυάδος ἔτι μέμνηται, ἀλλ' ὅλον τὸν Συμεὼν εἰς τὸν Λευῒ ἐνεχάραξε, δύο οὐσίας κερασάμενος, ἀφ' ὧν ἕνα εἰργάσατο, οἷον ἰδέᾳ μιᾷ τυπωθέντα, τὸ ἀκούειν τῷ πράττειν ἑνώσας* (*De Mutat. Nomin.* § 36, i. 608).

1 *Δηλοῦται δὲ τοῦτο μάλισθ' ὡς ἐπὶ Μωϋσέως· Αὕτη γάρ, φησίν, ἡ εὐλογία ἣν εὐλόγησε Μωϋσῆς, ἄνθρωπος θεοῦ* (*ibid.* § 3, i. 582; cf. § 22, i. 597).

3 *Νόμος δὲ οὐδὲν ἄρα ἢ λόγος θεῖος, προστάττων ἃ δεῖ, καὶ ἀπαγορεύων ἃ μὴ χρή, ὡς μαρτυρεῖ φάσκων, ὅτι*
4 *ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ νόμον* (*De Migrat. Abrah.* § 23, i. 456).

6 *Ζήτω Ῥουβίμ, καὶ μὴ ἀποθανέτω* (*De Mutat. Nom.* § 38, i. 610).

[Vivet Ruben et non morietur, fiatque multiplex numero (*Quaestt. et Sol. in Gen.* iv. § 123, A. ii. 341).]

9 *Ἔστι δέ τις ἕτερος τοὐναντίον εἰρημένος, ὁ Λευΐ, ὁ*

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xxxiii. 1. *εὐλόγησε* (*De Mutat. Nomin.* § 3), so LXX. Cod. B (-*εν*), Cat. Niceph.; *ηὐλόγησεν* Codd. AF, *Vat. Rom.* (-*σε*).

θεοῦ (*ibid.*); pr. *τοῦ* LXX.

4. *νόμον* (LXX. Cod. F *λόγον*) is connected by Philo (*De Migrat. Abrah.* § 23) with verse 3; in the LXX. it begins verse 4.

6. *Ῥουβίμ* (*De Mutat. Nomin.* § 38), so Cat. Niceph., Procop. Gaz.; LXX. *Ῥουβήν*; so 'Ruben' (*Quaestt.*)

'fiatque multiplex' (*Quaestt.*), = LXX. *καὶ ἔστω πολύς*. Philo does not support the reading of Cod. A *καὶ Συμεὼν ἔστω πολύς*.

λέγων τῷ πατρὶ καὶ τῇ μητρί· Οὐχ *ἑώρακέ* σε, καὶ τοὺς ἀδελφοὺς οὐκ ἐπέγνω, καὶ τοὺς υἱοὺς ἀπέγνω (*Leg. Allegor.* ii. § 14, i. 75).

9 Διὸ καὶ ὁ Μωϋσῆς ἐν ταῖς εὐλογίαις Λευὶ πολλὰ καὶ θαυμάσια προειπών, ἐπιφέρει· Ἐφύλαξε τὰ λόγιά σου,
10 καὶ τὴν διαθήκην σου διετήρησεν· εἶθ' ἑξῆς· Δηλώσουσι τὰ δικαιώματά σου Ἰακώβ, καὶ τὸν νόμον σου Ἰσραήλ (*Quod det. pot. insid.* § 19, i. 204).

9 Οὗτός ἐστιν ὁ λέγων τῷ πατρὶ καὶ τῇ μητρί, τοῖς θνητοῖς γονεῦσιν· Οὐχ ἑώρακα ὑμᾶς, ἀφ' οὗ τὰ θεῖα εἶδον—ὁ μὴ γνωρίζων τοὺς υἱούς, ἀφ' οὗ γνώριμος σοφίας ἐγένετο, ὁ ἀπογινώσκων τοὺς ἀδελφούς (*De Ebriet.* § 17, i. 367).

Ὁ γοῦν ἀρχηγέτης τοῦ θιάσου τούτου λέγων εἰσάγεται τῷ πατρὶ καὶ τῇ μητρί· Οὐχ ἑώρακα ὑμᾶς, καὶ τοὺς ἀδελφοὺς οὐ γινώσκω, καὶ τοὺς υἱοὺς ἀπογινώσκω (*De Profug.* § 17, i. 559).

xxxiv. 4 Ἔδειξα τοῖς ὀφθαλμοῖς σου, καὶ ἐκεῖ οὐκ εἰσελεύσῃ (*De Migrat. Abrah.* § 9, i. 443).

5 Ἡνίκα γοῦν τελευτᾷν ἔμελλεν, οὐκ ἐκλείπων προστίθεται, ὥσπερ οἱ πρότεροι, μήτε πρόσθεσιν μήτε ἀφαίρεσιν

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9. πατρὶ...μητρὶ (*Leg. Allegor.* ii. § 14), so LXX. Cod. B, *Vat. Rom.*, Procop. in Cat. Niceph.; + αὐτοῦ...αὐτοῦ Codd. AF.

ἑώρακέ σε (*Leg. Allegor.*); but ἑώρακα ὑμᾶς (*De Ebriet.*, *De Profug.*); LXX. ἑώρακά σε.

οὐκ ἐπέγνω...ἀπέγνω (*Leg. Allegor.*); so LXX. Cod. B, *Vat. Rom.*; οὐκ ἔγνω (om. καὶ τοὺς υἱοὺς αὐτοῦ ἀπέγνω) Cod. A, Procop. in Cat. Niceph.; ἐπέγνω...οὐκ ἐπέγνω Cod. F.

The quotation in *De Profug.* suggests the existence of an early reading, οὐκ ἔγνω...ἀπέγνω.

κεχωρηκώς, ἀλλὰ διὰ ῥήματος τοῦ αἰτίου μετανίσ-
6 *ταται, δι' οὗ καὶ ὁ σύμπας κόσμος ἐδημιουργεῖτο...Παρ'*
ὃ καὶ τὴν ταφὴν λέγεται μηδὲ εἷς εἰδέναι τούτου (*De ss.*
Abelis et Caini, § 3, i. 165).

7 *Λέγει γάρ· Ἔσονται αἱ ἡμέραι αὐτῶν ἔτη ἑκατὸν*
εἴκοσιν. Ἀλλὰ καὶ Μωϋσῆς τῶν ἴσων γενόμενος ἐτῶν
τοῦ θνητοῦ βίου μετανίσταται (*De Gigant.* § 12, i. 270).

10 Καὶ *πάλιν·* Οὐκ *ἀνέστη ἔτι προφήτης ὡς* Μωϋσῆς, *ὃν*
ἔγνω αὐτὸν Κύριος *πρόσωπον πρὸς πρόσωπον* (*Quis rer.*
div. heres, § 52, i. 511).

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xxxiv. 5. *αἰτίου* (*De ss. Abelis et Caini*, § 3). Perhaps *ἀϊδίου* should be read.

10. *προφήτης* (*Quis rerum div. heres*, § 52); LXX. + *ἐν* Ἰσραήλ. *πρόσωπον πρὸς πρόσωπον* (*ibid.*); LXX. *πρόσωπον κατὰ πρόσωπον.*

JOSHUA.

i. 5 *Διόπερ λόγιον τοῦ ἵλεω θεοῦ μεστὸν ἡμερότητος... ἀνήρηται τοιόνδε· Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω* (*De Confus. Ling.* § 32, i. 430).

ii. 11 *Διὸ κἂν που τῆς νομοθεσίας λέγηται· Ὁ θεὸς ἐν τῷ οὐρανῷ ἄνω, καὶ ἐπὶ τῆς γῆς κάτω, μηδεὶς ὑποτυπησάτω αὐτὸν κατὰ τὸ εἶναι λέγεσθαι* (*De Migrat. Abrah.* § 32, i. 464).

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i. 5. *οὐ μή σε* (*De Confus. Ling.* § 32); LXX. Cod. B, *Vat. Rom.* καὶ οὐκ ἐνκαταλείψω (ἐγκ. B[b]F; ἐγκαταλείπω A) σε, οὐδὲ ὑπερόψομαί σε.

It should be observed that, while Philo's rendering is more faithful to the Hebrew, לֹא־אַרְפְּךָ וְלֹא־אֶעֶזְבֶךָּ, it agrees exactly with the rendering quoted in Hebr. xiii. 5.

Cf. Ὧν μὲν γὰρ προνοεῖται, ὁ λόγος φησίν, Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλείπω (Basil. *Append. Opp. Comm. in Isai.* cap. v. tom. i. p. 679, ed. Garnier).

ii. 11. LXX. Cod. B κύριος ὁ θεὸς ὑμῶν ὃς ἐν οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω; but Cod. A, *Vat. Rom.*, Cat. Niceph. have θεὸς for ὅς.

JUDGES.

viii. 9 Ὤμοσε γάρ, φησί, Γεδεὼν τοῖς ἀνδράσι Φανουήλ, λέγων· Ἐν τῷ με ἐπιστρέφειν μετ' εἰρήνης, τὸν πύργον τοῦτον κατασκάψω (*De Confus. Ling.* § 26, i. 424).

xiii. 6 Vir Dei venit ad nos, et visio ejus sicut visio angeli (*Sermo de Sampsone*, § 11, A. ii. 555).

16 Non novit Manue quod angelus Domini esset (*ibid.*).

17, 18 Quid est, ait, tibi nomen, ut saltem hujus memoriam recolamus?...Cur quaeris nomen meum? inquit. Id autem mirabile est (*ibid.* § 15, A. ii. 558).

22 Nemo videns vultum meum vivet (*ibid.* § 18, A. ii. 559).

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viii. 9. ὤμοσε (*De Confus. Ling.* § 26); LXX: καὶ εἶπεν. But ὤμοσε is read in "59, 75, 118" (H. and P.).

τοῖς ἀνδράσι (*ibid.*), so LXX. Cod. A and several cursives (H. and P.); πρὸς ἄνδρας Cod. B, *Vat. Rom.*, Cat. Niceph. (πρὸς τοὺς ἄνδρας).

λέγων (*ibid.*), as Hebr.; so LXX. Cod. A, and some cursives; om. Cod. B, *Vat. Rom.*, Cat. Niceph.

ἐν τῷ με ἐπιστρέφειν (*ibid.*); LXX. Cod. A ἐν τῷ ἐπιστρέφειν με; Cod. B, *Vat. Rom.*, Cat. Niceph. ἐν ἐπιστροφῇ μου.

τὸν πύργον τοῦτον κατασκάψω (*ibid.*), so LXX. Cod. B, *Vat. Rom.*, Cat. Niceph.; κατασκάψ. τ. πύργ. τοῦτ. Cod. A.

xiv. 6 Et dilaceravit leonem, quasi haedum caprarum quis discerpsisset, nihil omnino habens in manu (*ibid.* § 27, A. ii. 565).

14 De comedente exivit cibus, et de forti egressa est dulcedo (*ibid.* § 30, A. ii. 567).

15 Nec potuerunt per tres dies propositionem solvere.
Et dixerunt ad uxorem Sampsonis: Blandire viro tuo ut
17 decipias...Et flevit mulier super eum septem diebus
convivii (*ibid.* § 39, A. ii. 573).

18 Quid dulcius melle, et quid fortius leone?...Si enim non arassetis in vitula mea, non invenissetis propositionem meam (*ibid.* § 41, A. ii. 574).

Si non arassetis in vitula mea, non novissetis parabolam meam (*ibid.* § 42, A. ii. 574).

xvi. 17 [Novacula non ascendat super caput meum (*Sermo de Sampsone,* § 1, A. ii. 550).]

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xiv. 6. 'haedum caprarum' (*De Sampsone,* § 27), so *ἔριφον αἰγῶν* LXX. Cod. A, *Vat. Rom.*, Cat. Niceph.; om. *αἰγῶν* Cod. B.

14. 'De comedente' (*ibid.* § 30). Philo agrees with the Hebr., and the rendering of LXX. Cod. A *ἐκ τοῦ ἔσθοντος ἐξῆλθεν βρῶσεις καὶ ἐξ ἰσχυροῦ γλυκύ*, cf. Basil. *Hom. in Ps.* xiv. § 5, Chrysost. *Synops. Sacr. Scriptur.* tom. vi. p. 339, ed. Migne. But Cod. B *τί βρωτὸν ἐξῆλθεν ἐκ βιβρώσκοντος καὶ ἀπὸ ἰσχυροῦ γλυκύ*; so *Vat. Rom.*, Cat. Niceph.

18. 'arassetis' (*ibid.* § 42), so LXX. Cod. B, *Vat. Rom.* *ἠροτριάσατε ἐν τῇ δαμάλει μου*; Cod. A *κατεδαμάσατέ μου τὴν δάμαλιν*; Cat. Niceph. *κατεδαμάσατε τὴν δάμαλίν μου.*

I. SAMUEL.

i. 14 *Διὸ καὶ λέγεται πρὸς αὐτὴν ὑπὸ παιδαρίου τινός, οὐχ ἑνὸς ἀλλ' ὑπὸ παντὸς τοῦ νεωτερίζειν καὶ τὰ καλὰ χλευάζειν ἀκμὴν ἔχοντος, Ἕως πότε μεθυσθήσῃ; περιελοῦ τὸν οἶνόν σου* (*De Ebriet.* § 36, i. 379).

15 *Διὰ τοῦτο ὁ καὶ βασιλέων καὶ προφητῶν μέγιστος Σαμουὴλ οἶνον καὶ μέθυσμα, ὥς ὁ ἱερὸς λόγος φησίν, ἄχρι τελευτῆς οὐ πίεται* (*ibid.* § 36, i. 379).

Ὦ θαυμάσιε, γυνὴ ἡ σκληρὰ ἡμέρα ἐγώ εἰμι, καὶ οἶνον καὶ μέθυσμα οὐ πέπωκα, καὶ ἐκχεῶ τὴν ψυχήν μου ἐνώπιον κυρίου (*ibid.* § 36, i. 380).

Τί γὰρ ἦν τό, Ἐκχεῶ τὴν ψυχήν μου ἐναντίον κυρίου, ἢ σύμπασαν αὐτὴν ἀνιερώσω; (*ibid.* § 37, i. 380).

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i. 14. *σου* (*De Ebriet.* § 36), so LXX. Cod. B, *Vat. Rom.; ἀπὸ σοῦ* Cod. A, as Heb. מעליך.

The words *ὑπὸ παιδαρίου τινός* shew that Philo follows the LXX., *καὶ εἶπεν αὐτῇ τὸ παιδάριον Ἠλεί.* The Hebrew has nothing corresponding to *τὸ παιδάριον.* Josephus *Ant.* iv. 10 agrees with the Hebr. For the LXX., cf. Chrysost. *De Anna*, Sermo ii. *ἦλθεν εἰς τὸν ναόν, καὶ τὸ παιδάριον τοῦ ἱερέως ὕβρισε* (tom. iv. p. 656, ed. Migne).

15. *ὦ θαυμάσιε* (*ibid.* § 36); LXX. *οὐχὶ κύριε* (+*μου* A).

ἐκχεῶ (*ibid.*); LXX. *ἐκχέω.* It is clear from *De Ebriet.* § 37 *ἀνιερώσω*, that Philo regarded this word as in the future tense.

28 Λέγει γὰρ ἐν τῇ πρώτῃ τῶν βασιλειῶν αὕτη τὸν τρόπον τοῦτον· Δίδωμί σοι αὐτὸν δοτόν, ἐν ἴσῳ τῷ δοτὸν ὄντα· ὥστ᾽ εἶναι, τὸν δεδομένον δίδωμι (*Quod Deus immutab.* § 2, i. 273).

Ἐγγυᾶται δέ μου τὸν λόγον ἡ προφῆτις καὶ προφητοτόκος Ἄννα, ἧς μεταληφθὲν τοὔνομα καλεῖται χάρις. Τὸν γὰρ υἱὸν διδόναι φησὶ τῷ ἁγίῳ δῶρον Σαμουήλ, οὐκ ἄνθρωπον μᾶλλον ἢ τρόπον ἐνθουσιῶντα καὶ κατεχόμενον ἐκ μανίας θεοφορήτου· Σαμουὴλ δὲ ἑρμηνεύεται τεταγμένος θεῷ (*De Somn.* i. § 43, i. 658).

ii. 5 Τὸ ᾆσμα, ἐν ᾧ περιέχεται τό, Στεῖρα ἔτεκεν ἑπτά, ἡ δὲ πολλὴ ἐν τέκνοις ἠσθένησε (*Quod Deus immutab.* § 3, i. 274; *De Mutat. Nomin.* § 25, i. 600).

ix. 9 Τοὺς γὰρ προφήτας ἐκάλουν οἱ πρότερον, τοτὲ μὲν ἀνθρώπους θεοῦ, τοτὲ δὲ ὁρῶντας (*Quod Deus immut.* § 29, i. 293).

Ὁ δὲ ὁρῶν ἐστὶν ὁ σοφός· τυφλοὶ γὰρ ἢ ἀμυδροὶ τὰς ὄψεις οἵ γε ἄφρονες· διὰ τοῦτο καὶ τοὺς προφήτας ἐκάλουν πρότερον τοὺς βλέποντας (*De Migrat. Abrah.* § 8, i. 442).

Μόνον οὖν βλέπει ὁ ἀστεῖος, οὗ χάριν καὶ τοὺς προφήτας ὠνόμασαν οἱ παλαιοὶ ὁρῶντας (*Quis rerum div. heres*, § 15, i. 483).

x. 22 Ὁ ταχθεὶς τὴν ἀρίστην τάξιν παρὰ θεῷ τρόπος, ὄνομα Σαμουήλ, οὐχ ὑφηγεῖται τὰ τῆς βασιλείας δίκαια

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28. Philo lays special stress on the words δοτὸν and δίδωμι, which do not appear in the LXX. κἀγὼ κιχρῶ αὐτὸν τῷ κυρίῳ κ.τ.λ.

ii. 5. ἡ δὲ πολλὴ (*Quod Deus immutab.* § 3); LXX. καὶ ἡ πολλή.

ix. 9. LXX. ὅτι τὸν προφήτην ἐκάλει ὁ λαὸς ἔμπροσθεν Ὁ βλέπων.

τῷ Σαοὺλ, οὐδ' ἔτι διατρίβοντι ἐν τοῖς σκεύεσιν· ἀλλ'
ἐπειδὰν ἐκεῖθεν ἐξελκύσῃ. Πυνθάνεται μὲν γὰρ εἰ ἔτι
ἔρχεται ἐνθάδε ὁ ἀνήρ. Ἀποκρίνεται δὲ τὸ λόγιον· Ἰδοὺ
23 αὐτὸς κέκρυπται ἐν τοῖς σκεύεσι...Ἐπιδραμὼν γάρ,
φησί, λαμβάνει αὐτὸν ἐκεῖθεν (*De Migrat. Abrah.* § 36,
i. 467).

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x. 23. ἐπιδραμὼν (*De Migrat. Abrah.* § 36); LXX. καὶ ἔδραμεν καί.

I. KINGS.

xvii. 10 *Μέμνηται δὲ τοῦτο καὶ ἡ ἐν ταῖς βασιλείαις ἐντυγχάνουσα τῷ προφήτῃ γυνή. Χήρα δ' ἐστίν* (*Quod deus immut.* § 29, i. 293).

18 *Λέγει γὰρ πρὸς τὸν προφήτην πᾶσα διάνοια, χήρα καὶ ἐρήμη κακῶν μέλλουσα γίνεσθαι· Ἄνθρωπε τοῦ θεοῦ, εἰσῆλθες πρός με ἀναμνῆσαι τὸ ἀδίκημά μου καὶ τὸ ἁμάρτημά μου* (*ibid.*).

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xvii. 10. *χήρα δ' ἐστίν* (*Quod deus immutab.* § 29); LXX. *καὶ ἰδοὺ ἐκεῖ γυνὴ χήρα.*

18. *ἄνθρωπε* (*ibid.*), so LXX. Cod. A, *Vat. Rom.*, Cat. Niceph.; *ὁ ἄνθρωπος* Cod. B.

ἀναμνῆσαι κ.τ.λ. (*ibid.*); LXX. *τοῦ ἀναμνῆσαι* (+*τὰς* Cod. A) *ἀδικίας μου.*

I. CHRONICLES.

vii. 14 *Λέγεται γάρ· Ἐγένοντο υἱοὶ Μανασσῆ, οὓς ἔτεκεν αὐτῷ ἡ παλλακὴ Σύρα, τὸν Μαχείρ· Μαχεὶρ δὲ ἐγέννησε τὸν Γαλαάδ* (*De Congr. erud. grat.* § 8, i. 525).

ix. 17 *Ἦσαν δή τινες τεταγμένοι νεωκόροι καὶ ἱερόδουλοι, τὴν πυλωρῶν τεταγμένοι τάξιν* (*De Proem. et Poen.* § 13, ii. 420).

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vii. 14. Philo's quotation is probably from this passage: LXX. Cod. B *Υἱοὶ Μανασσή· Ἀσερειήλ* (*Ἐσριήλ* Cod. A), *ὃν ἔτεκεν ἡ παλλακὴ αὐτοῦ ἡ Σύρα· ἔτεκεν τὸν Μαχεὶρ πατέρα Γαλαάδ.*

ix. 17. The mere mention of *πυλωροὶ* by Philo hardly gives ground for confidence in supposing that he refers to this passage in 1 Chron., commencing *οἱ πυλωροί· Σαλώμ, κ.τ.λ.*

EZRA.

viii. 2 Ἄγαμαι καὶ τῶν ἐν βασιλικαῖς βίβλοις ἱεροφαντηθέντων, καθ' ἃς οἱ πολλαῖς γενεαῖς ὕστερον ἀκμάσαντες καὶ βιώσαντες ὑπαιτίως υἱοὶ τοῦ τὸν θεὸν ὑμνήσαντος Δαβὶδ ἀναγράφονται (*De Confus. Ling.* § 28, i. 427).

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viii. 2. The allusion of Philo is possibly to the words of this verse, LXX. Cod. B ἀπὸ υἱῶν Δαυείδ, Τούς (Ἀττούς Cod. A, *Vat. Rom.*).

JOB.

xiv. 4 Τίς γάρ, ὥς ὁ Ἰώβ φησι, καθαρὸς ἀπὸ ῥύπου, κἂν μία ἡμέρα ἐστὶν ἡ ζωή; (*De Mutat. Nomin.* § 6, i. 585).

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xiv. 4. LXX. Codd. B*AC, *Vat. Rom.* τίς γὰρ καθαρὸς ἔσται (ἔστε καθαρός Cod. A) ἀπὸ ῥύπου (ῥείπου Cod. C); ἀλλ' οὐθείς. ἐὰν καὶ μία ἡμέρα (μίας ἡμέρας Cod. A) ὁ βίος αὐτοῦ ἐπὶ τῆς γῆς.

PSALMS.

xxii. (xxiii.) 1 Τούτου δὲ ἐγγυητὴς οὐχ ὁ τυχών, ἀλλὰ καὶ προφήτης ἐστίν, ᾧ καλὸν πιστεύειν, ὁ τὰς ὑμνῳδίας ἀναγράψας. Λέγει γὰρ ὧδε· Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστερήσει (*De Agricult.* § 12[bis], i. 308).

Ἄιδεται δὲ καὶ ἐν ὕμνοις ᾆσμα τοιοῦτον· Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστερήσει (*De Mutat. Nomin.* § 20, i. 596).

xxvi. (xxvii.) 1 Κύριος γὰρ φῶς μου καὶ σωτήρ μου, ἐν ὕμνοις ᾄδεται (*De Somn.* i. § 13, i. 632).

xxx. (xxxi.) 19 Καθ' ἃ καὶ τῶν Μωϋσέως γνωρίμων τις ἐν ὕμνοις εὐχόμενος εἶπεν· Ἄλαλα γενέσθω τὰ χείλη τὰ δόλια (*De Confus. Ling.* § 11, i. 410).

xxxvi. (xxxvii.) 4 Τούτου τοῦ γανώματος ἀκράτου τις σπάσας, ὁ τοῦ Μωσέως δὲ θιασώτης, ὃς οὐχὶ τῶν ἠμελημένων ἦν, ἐν ὑμνῳδίαις ἀνεφθέγξατο πρὸς τὸν ἴδιον νοῦν

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xxii. 1. ποιμαίνει; Philo, as LXX. Codd. Bℵ[ca]RU, *Vat. Rom.*; ποιμανεῖ Codd. ℵ*A.

με 2°, so LXX. Codd. BAR, *Vat. Rom.*; pr. οὐ μὴ Codd. ℵU.

xxvi. 1. φῶς μου (*De Somn.* i. § 13); LXX. φωτισμός μου.

xxx. 19. γενέσθω (*De Confus. Ling.* § 11); LXX. Cod. B γενηθήτωσαν; Codd. ℵARU, *Vat. Rom.* γενηθήτω.

φάσκων· Κατατρύφησον τοῦ κυρίου (*De Plantat. Noe*, § 9, i. 335).

Καλεῖ δὲ τὴν μὲν τοῦ Ὄντος σοφίαν Ἐδέμ, ἧς ἑρμηνεία τρυφή, διότι, οἶμαι, ἐντρύφημα καὶ θεοῦ σοφία, καὶ σοφίας θεός, ἐπεὶ καὶ ἐν ὕμνοις ᾄδεται· Κατατρύφησον τοῦ κυρίου (*De Somn.* ii. § 37, i. 690).

xli. (xlii.) 4 Ἐγένετό μοι τὰ δάκρυά μου ἄρτος ἡμέρας καὶ νυκτός (*De Migrat. Abrah.* § 28, i. 460).

xlv. (xlvi.) 5 Ἔστι δὲ καὶ ἕτερον ᾆσμα τοιοῦτον· Τὸ ὅρμημα τοῦ ποταμοῦ εὐφραίνει τὴν πόλιν τοῦ θεοῦ (*De Somn.* ii. § 37, i. 691).

lxi. (lxii.) 12 Τοῖς δ' εἰρημένοις ὅμοιόν ἐστι καὶ τὸ ἑτέρωθι λεχθέν, Ἅπαξ κύριος ἐλάλησε, δύο ταῦτα ἤκουσε (*Quod deus immutab.* § 18, i. 285).

lxiv. (lxv.) 10 Τοῦτον τὸν λόγον εἰκάσας ποταμῷ τις τῶν ἑταίρων Μωϋσέως ἐν ὕμνοις εἶπεν, Ὁ ποταμὸς τοῦ θεοῦ ἐπληρώθη ὑδάτων (*De Somn.* ii. § 37, i. 691).

lxviii. (lxix.) 34 [Auscultavit dominus egenis (*Quaestt. et Sol. in Genesin, Sermo* iv. § 147, A. ii. 356).]

lxxiv. (lxxv.) 9 Διὰ τοῦτο καὶ ἐν ἑτέροις εἴρηται· Ποτήριον

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xxxvi. 4. κατατρύφησον τοῦ κυρίου; Philo as LXX., except (Cod. A καταφρύτησον,) Cod. R τῷ κυρίῳ.

xli. 4. ἐγένετο (*De Migrat. Abrah.* § 28); ἐγενήθη LXX. (+μοι Cod. R).

μου (*ibid.*), so LXX. Cod. B; +μοι Cod. ℵ[ca], ἐμοὶ Codd. AT. Orig. *Select. in Pss.* Ἐγενήθη τὰ δάκρυά μου ἐμοί.

xlv. 5. LXX. τοῦ ποταμοῦ τὰ ὁρμήματα εὐφραίνουσιν. For Philo's rendering, cf. "fluminis impetus laetificat," *Vet. Lat.*, quoted by H. and P.

lxi. 12. LXX. ἅπαξ ἐλάλησεν ὁ θεός, δύο ταῦτα ἤκουσα.

ἐν χειρὶ κυρίου, οἴνου ἀκράτου πλῆρες κεράσματος, καίτοι τὸ κεκραμένον οὐκ ἄκρατον (*Quod deus immutab.* § 17, i. 284).

lxxvii. (lxxviii.) 49 *Μαρτυρεῖ δέ μου τῷ λόγῳ τὸ παρὰ τῷ ὑμνογράφῳ εἰρημένον ἐν ᾄσματι τούτῳ· Ἐξαπέστειλεν εἰς αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, θυμὸν καὶ ὀργὴν καὶ θλῖψιν, ἀποστολὴν δι' ἀγγέλων πονηρῶν* (*De Gigant.* § 4, i. 264).

Μαρτυρεῖ δέ μου τῷ λόγῳ ὁ ὑμνογράφος οὑτωσὶ λέγων· Ἐξαπέστειλεν εἰς αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ δι' ἀγγέλων πονηρῶν (*De Mundo*, § 3, ii. 605).

lxxix. (lxxx.) 6 *Περὶ ὧν ἐν ὕμνοις εἴρηται· Ψωμιεῖς ἡμᾶς ἄρτον δακρύων* (*De Migrat. Abrah.* § 28, i. 460).

7 *Ἔθετο γὰρ ἡμᾶς ὁ θεὸς εἰς ἀντιλογίαν τοῖς γείτοσιν ἡμῶν, ὡς καὶ ἐν ὕμνοις πού λέλεκται* (*De Confus. Ling.* § 13, i. 412).

lxxxiii. (lxxxiv.) 11 *Μίαν γὰρ ἡμέραν, ὑγιῶς εἶπέ τις προφήτης ἀνήρ, βούλεσθαι βιῶναι μετὰ ἀρετῆς, ἢ μυρία ἔτη ἐν σκιᾷ τοῦ θανάτου* (*Quis rerum div. heres*, § 58, i. 515).

xciii. (xciv.) 9 *Μαρτυρεῖ δέ μου τῷ λόγῳ ὁ θεσπέσιος ἀνήρ, ἐν ὕμνοις λέγων ὧδε· Ὁ φυτεύων οὖς οὐκ ἀκούει; Ὁ πλάσσων ὀφθαλμούς, οὐκ ἐπιβλέψει;* (*De Plantat. Noe*, § 7, i. 334).

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lxxiv. 9. *κεράσματος* (*Quod deus immutab.* § 17). Two Philo MSS., *Med.* and *Coll. Nov.*, have *κεκερασμένος*, 'videturque notanter sic scripsisse Philo' (Mangey).

lxxxiii. 11. LXX. *ὅτι κρείσσων ἡμέρα μία ἐν ταῖς αὐλαῖς σου ὑπὲρ χιλιάδας.*

Philo's *ἢ μυρία ἔτη ἐν σκιᾷ τοῦ θανάτου* suggest that the clause in the Hebrew had בצלמות after מאלף (so Siegfried). But *ἐν σκιᾷ τοῦ θανάτου* may be only a paraphrase of the second clause in the LXX. *ἐξελεξάμην παραπίπτεσθαι ἐν τῷ οἴκῳ τοῦ θεοῦ, μᾶλλον ἢ οἰκεῖν ἐπὶ σκηνώμασιν ἁμαρτωλῶν.*

Μαρτυρεῖ δέ μου τῷ λόγῳ ὁ θεσπέσιος ἀνήρ, ἐν ὕμνοις λέγων ὧδε· Ὁ φυτεύων οὖς οὐκ ἀκούει; ὁ πλάσσων ὀφθαλμὸν οὐκ ἐπιβλέπει; (*De Mundo*, § 6, ii. 608).

c. (ci.) 1 Καθάπερ καὶ ὁ ὑμνῳδὸς εἶπέ που· Ἔλεον καὶ κρίσιν ᾄσομαί σοι (*Quod deus immutab.* § 16, i. 284).

ci. (cii.) 26 [Non legisti in lege: "Nonne manus mea fundavit terram, et dextera mea ut manufacturam fecit cælum" (*De Jona*, § 44, A. ii. 605).]

cxiii. 25 (cxv. 17) Νεκροὶ δέ, ὡς καὶ ἐν ὕμνοις λέγεται, οὐκ αἰνέσουσι κύριον· ζώντων γὰρ τὸ ἔργον (*De Profug.* § 11, i. 555).

cxx. (cxxi.) 8 Τοῦτ' ἔστιν ὃ καὶ ἐν ἑτέροις αἰνίττεται, φάσκων· Εὐλογίας ἄξιον ἔσεσθαι καὶ εἰσιόντα καὶ ἐξιόντα τὸν τοιοῦτον ἄνδρα (*De Proem. et Poen.* § 19, ii. 426).

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xciii. 9. φυτεύων...πλάσσων (*De Plantat. Noe*, § 7); LXX. φυτεύσας...πλάσας.

οὖς (*ibid.*); LXX. τὸ οὖς.

οὐκ ἀκούει (*ibid.*); LXX. οὐχὶ ἀκούει. Basil. *De Virgin.* § 27 οὐκ ἀκούσεται (tom. iii. p. 875, ed. Garnier).

ὀφθαλμούς (*De Plantat. Noe*), so LXX. Cod. B; τοὺς ὀφθαλμοὺς Cod. R; ὀφθαλμὸν (*De Mund.*), so LXX. Cod. א^{ca}, τὸν ὀφθαλμὸν Cod. A, *Vat. Rom.*

οὐκ ἐπιβλέψει (*De Plant.*), οὐκ ἐπιβλέπει (*De Mundo*); οὐ κατανοεῖ LXX. Cod. B (οὐχεὶ Cod. א^{ca}, οὐχὶ Codd. AT, *Vat. Rom.*).

c. 1. ἔλεον (*Quod deus immutab.* § 16), so LXX. Codd. א^{ca}T (ἔλαιον A), many cursives (H. and P.), Orig. *Select. in Pss.*, Basil. *Prooem. in Regul.* § 4, tom. i. p. 472; ἔλεος Codd. BR, *Vat. Rom.*

cxiii. 25. LXX. οὐχ οἱ νεκροὶ αἰνέσουσί σε, κύριε.

PROVERBS.

iii. 4 Εὖ μοι δοκεῖ καὶ ἐν Παροιμίαις εἰρῆσθαι· Προνοούν-
των καλὰ ἐνώπιον κυρίου καὶ ἀνθρώπων (*De Ebriet.* § 20,
i. 369).
11 Ἔνθεν δ' ἐμοὶ δοκεῖ τις τῶν φοιτητῶν Μωϋσέως
ὄνομα Εἰρηνικός, ὃς πατρίῳ γλώσσῃ Σαλομὼν καλεῖται,
φάναι· Παιδείας θεοῦ, υἱέ, μὴ ὀλιγώρει, καὶ μὴ ἐκλύου
12 ὑπ' αὐτοῦ ἐλεγχόμενος· ὃν γὰρ ἀγαπᾷ κύριος, ἐλέγχει.
Μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται (*De Congr. erud.
grat.* § 31, i. 544).
iv. 3, 4 Διδαχθεὶς γὰρ φυλάσσειν νόμους πατρὸς καὶ μὴ

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iii. 4. LXX. καὶ προνοοῦ καλὰ κ.τ.λ.

11. LXX. υἱέ, μὴ ὀλιγώρει παιδείας κυρίου, μηδὲ ἐκλύου κ.τ.λ.

Hebr. xii. 5 υἱέ μου...μηδὲ ἐκλύου.

Philo (*De Congr. erud. grat.* § 31) follows the Hebrew order of the words מוסר יהוה בני אל־תמאס, but has θεοῦ for κυρίου.

υἱέ (*ibid.*) = בני. Philo omits the pronoun, which has probably fallen out in the LXX. before μή. Insert μου Clem. Alex. *Paedag.* i. ix. tom. i. p. 145, ed. Potter.

12. ἐλέγχει (*ibid.*), so LXX. Cod. B, *Vat. Rom.*; παιδεύει Codd. ℵA.

Hebr. xii. 6 παιδεύει, and Clem. Rom. c. lvi., Clem. Alex. *loc. cit.*

iv. 4. διδαχθεὶς φυλάσσειν (*De Ebriet.* § 20), referring to οἳ ἔλεγον καὶ ἐδίδασκόν με...φύλασσε ἐντολάς.

ἀθετεῖσθαι θεσμοὺς μητρός, θαῤῥήσεις ἐπισεμνυνόμενος εἰπεῖν· Υἱὸς γὰρ ἐγενόμην κἀγὼ πατρὶ ὑπήκοος καὶ ἀγαπώμενος [ἐν] προσώπῳ μητρός (*De Ebriet.* § 20, i. 369).

viii. 22 Εἰσάγεται γοῦν παρά τινι τῶν ἐκ τοῦ θείου χοροῦ ἡ σοφία περὶ αὑτῆς λέγουσα τὸν τρόπον τοῦτον· Ὁ θεὸς ἐκτήσατό με πρωτίστην τῶν ἑαυτοῦ ἔργων, καὶ πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με (*ibid.* § 8, i. 362).

xix. 11 (14) [Quod et in Proverbiis dictum est, quod "Mulier optima a deo coaptatur" (*Quaestt. et Sol. in Genesin, Sermo* iv. § 129, A. ii. 344).]

xxvi. 27 [Dicet enim alicubi et Scriptura manifeste: "Qui fodiet fossam, in eandem cadet" (*Serm. de Samps.* § 44, A. ii. 575).]

καὶ ἐγὼ (*ibid.*); LXX. κἀγώ (ver. 3).

viii. 22. ἐκτήσατο (*ibid.* § 8); LXX. κύριος ἔκτισέν με ἀρχὴν ὁδῶν αὐτοῦ εἰς ἔργα αὐτοῦ, πρὸ τοῦ αἰῶνος ἐθεμελίωσέν με ἐν ἀρχῇ (om. ἐν ἀρχῇ, as Philo, Cod. A).

Philo's more accurate rendering, ἐκτήσατο, for קנני, is that of Aquila, Symmachus and Theodotion. Possibly ἔκτισεν resulted from a corrupt ἐκτίσατο.

"Ita MS. *Med.* pro ἐκτίσατο. Eam vero veram esse lectionem constat ex Textu Hebræo loci. Adeoque vertitur ab Aquila ἐκτήσατο, sic etiam scribitur Deut. xxxii. 6" (Mangey).

xix. 11. 'a deo coaptatur' (*Quaestt.*); LXX. Codd. Bℵ παρὰ δὲ θεοῦ (κυρίου Codd. AC, *Vat. Rom.*) ἁρμόζεται γυνὴ ἀνδρί. The LXX. differs from the Hebrew.

ISAIAH.

i. 9 Quare cognatus amicusque Mosis propheta quidam statuit hujusmodi oraculum: "Nisi Dominus omnipotens reliquisset nobis semen, facti fuissemus sicut caeci et steriles" (*Quaestt. et Sol. in Gen., Serm.* ii. § 93, A. ii. 122).

v. 7 *Μαρτυρεῖ δέ μοί τις τῶν πάλαι προφητῶν, ὃς ἐπιθειάσας εἶπεν· Ἀμπελὼν κυρίου παντοκράτορος οἶκος τοῦ Ἰσραήλ* (*De Somn.* ii. § 26, i. 681).

vi. 1 ff. [Ait enim (Isaia): "Vidi Dominum sedentem super sedem excelsam, et domus plena erat gloria et Seraphim stabant circa eum: sex alae unius, et sex alae alterius: duabus (s. duae) velabant vultus, et duabus velabant pedes, et duabus volabant" (*De Deo*, § 6, A. ii. 616).]

xlviii. 22 *Φαύλῳ δὲ οὐδενὶ χαίρειν ἐφεῖται, καθάπερ καὶ ἐν προφητικαῖς ᾄδεται ῥήσεσι· Χαίρειν οὐκ ἔστι τοῖς ἀσεβέσιν, εἶπε θεός* (*De Mutat. Nomin.* § 31, i. 604).

li. 2 Dixit alicubi et propheta: "Respicite in Abraham patrem vestrum, et in Sarram, quae parturivit vos" (*Quaestt. et Sol. in Gen., Sermo* ii. § 26, A. ii. 107).

liv. 1 *Ἡ γὰρ ἔρημος, ᾗ φησὶν ὁ προφήτης, εὔτεκνός τε καὶ πολύπαις, ὅπερ λόγιον καὶ ἐπὶ ψυχῆς ἀλληγορεῖται* (*De Exsecrat.* § 7, ii. 434).

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v. 7. *ἀμπελὼν* (*De Somn.* ii. § 26); LXX. *Ὁ γὰρ ἀμπελών*. *παντοκράτορος* (*ibid.*); LXX. *Σαβαώθ*.

xlviii. 22. LXX. *οὐκ ἔστι χαίρειν, λέγει Κύριος, τοῖς ἀσεβέσιν*. But Cod. Q has *οὐκ ἔστιν εἰρήνη, εἶπε κ̅ς̅, τοῖς ἀσεβέσιν*.

JEREMIAH.

ii. 13 *Λεκτέον δὲ ἤδη καὶ περὶ τῆς ἀνωτάτω καὶ ἀρίστης πηγῆς, ἣν ὁ πατὴρ τῶν ὅλων διὰ προφητικῶν ἐθέσπισε στομάτων.* Εἶπε *γάρ που·* Ἐ*μὲ ἐγκατέλιπον πηγὴν ζωῆς, καὶ ὤρυξαν ἑαυτοῖς λάκκους συντετριμμένους, οἳ οὐ δυνήσονται συσχεῖν ὕδωρ* (*De Profug.* § 36, i. 575).

iii. 4 Καὶ *γὰρ ἐγὼ παρὰ* Μ*ωσεῖ τῷ θεοφιλεῖ μυηθεὶς τὰ μεγάλα μυστήρια, ὅμως αὖθις* Ἱ*ερεμίαν τὸν προφήτην ἰδών, καὶ γνοὺς ὅτι οὐ μόνον μύστης ἐστίν, ἀλλὰ καὶ ἱεροφάντης ἱκανός, οὐκ ὤκνησα φοιτῆσαι πρὸς αὐτόν.* Ὁ *δέ, ἅτε τὰ πολλὰ ἐνθουσιῶν, χρησμόν τινα ἐξεῖπε ἐκ προσώπου τοῦ θεοῦ λέγοντα πρὸς τὴν εἰρηνικωτάτην ἀρετὴν ταῦτα·* Ο*ὐχ ὡς οἶκόν με ἐκάλεσας, καὶ πατέρα, καὶ ἄνδρα τῆς παρθενίας σου;* (*De Cherub.* § 14, i. 148).

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ii. 13. *ἐγκατέλιπον* (*De Profug.* § 36); so LXX. Codd. BQ[a], *Vat. Rom.*; *ἐγκατέλειπον* Codd. AQ*.

ζωῆς (*ibid.* § 36); so LXX. Codd. Bℵ*, *Vat. Rom.*; *ζῶντος* Codd. ℵ[ca]AQ.

συσχεῖν ὕδωρ (*ibid.*); LXX. *ὕδωρ συνέχειν.*

iii. 4. *ἄνδρα* (*De Cherub.* § 14); LXX. *ἀρχηγόν.*

Philo lays stress on the reading *ἄνδρα*; cf. *De Cherub.* § 15 Διόπερ *ὁ χρησμὸς πεφύλακται θεὸν ἄνδρα εἰπών, οὐ παρθένου—τρεπτὴ*

XV. 10 *Ἔπειτα δὲ καὶ τοῦ προφητικοῦ θιασώτης χοροῦ, ὃς καταπνευσθεὶς ἐνθουσιῶν ἀνεφθέγξατο· Ὦ μῆτερ, ἡλίκον με ἔτεκες ἄνθρωπον μάχης καὶ ἄνθρωπον ἀηδίας πάσης τῆς γῆς! Οὐκ ὠφέλησα, οὐδὲ ὠφέλησάν με, οὐδὲ ἡ ἰσχύς μου ἐξέλιπεν ἀπὸ καταρῶν αὐτῶν* (*De Confus. Ling.* § 12, i. 411).

γὰρ ἥδε καὶ θνητὴ—ἀλλὰ παρθενίας. Possibly *ἄνδρα* was an early rendering, for which *ἀρχηγόν* came to be preferred. In this passage Philo wholly ignores the Hebrew, which is hardly recognizable in the LXX. הלא מעתה קראתי לי אבי אלוף נערי אתה.

παρθενίας (*ibid.*), so LXX. Codd. Bא, *Vat. Rom.*; *παρθενείας* Codd. AQ.

XV. 10. *ἄνθρωπον μάχης καὶ ἀηδίας* (*De Confus. Ling.* § 12), Hebr. איש ריב ואיש מדון.

οὐκ (*De Confus. Ling.* § 12); so LXX. Cod. Q; *οὔτε* Codd. BאA.

ὠφέλησαν (*ibid.*), plur., so Hebr. ולא נשו־בי.

LXX. Cod. B, *Vat. Rom.* *οἴμοι ἐγώ, μῆτερ, ὡς τινά με ἔτεκες; ἄνδρα δικαζόμενον καὶ διακρινόμενον ἐν* (om. *Vat. Rom.*) *πάσῃ τῇ γῇ· οὔτε ὠφέλησα, οὔτε ὠφέλησέν με οὐδείς· ἡ ἰσχύς μου ἐξέλιπεν ἐν τοῖς καταρωμένοις με.*

οὐδὲ (*ibid.*); so LXX. Codd. אQ; *οὔτε* Cod. B.

Cf. Origen. *in Jerem.*, *Hom.* xi. 3, § 3, *Διισσὴ γάρ ἐστιν ἡ γραφή. Ἐν μὲν γὰρ τοῖς πλείστοις ἀντιγράφοις· "οὐκ ὠφέλησα, οὐδὲ ὠφέλησέ με οὐδείς." Ἐν δὲ τοῖς ἀκριβεστάτοις καὶ συμφωνοῦσι τοῖς ἑβραϊκοῖς· "οὐκ ὠφείλησα, οὐδὲ ὠφείλησέ με οὐδείς."*

HOSEA.

xiv. 9 Τούτῳ καὶ παρά τινι τῶν προφητῶν χρησθὲν συνᾴδει
10 τόδε· Ἐξ ἐμοῦ ὁ καρπός σου εὕρηται. Τίς σοφὸς καὶ
συνήσει ταῦτα; συνετὸς καὶ γνώσεται αὐτά; (*De Plantat. Noe*, § 33, i. 350).

Στόματι δ' οἶδά ποτε προφητικῷ θεσπισθέντα διάπυρον τοιόνδε χρησμόν· Ἐξ ἐμοῦ ὁ καρπός σου εὕρηται. Τίς σοφός, καὶ συνήσει ταῦτα; συνετός, καὶ γνώσεται αὐτά; (*De Mutat. Nomin.* § 24, i. 599).

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xiv. 10. συνετός, as the Hebr., so Philo twice: LXX. pr. ἤ. γνώσεται, so Philo twice, and LXX. Cod. Q[a]; ἐπιγνώσεται Codd. BA, *Vat. Rom.* But γνώσεται is found in numerous cursives (H. and P.) and Clem. Alex. *Strom.* vi. 15, t. ii. p. 798 (ed. Potter).

JONAH.

i. 8 [Itaque naucleri sicut judices, "Unde es, aiunt, et ex quo populo, et quid operaris"? (*Append. in De Jona*, A. ii. 612).]

11 [Sicut ait Scriptura: "Quid faciemus tibi, et cessabit mare a nobis"? (*De Jona*, § 12, A. ii. 585).]

[Quid faciamus tecum (*ibid. Append.* A. ii. 612).]

12 [Tollite me et mittite (in mare) (*ibid.*).]

iii. 4 [Adhuc tres dies, et Ninive subvertetur (*De Jona*, § 48, A. ii. 607).]

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i. 8. LXX. Ἀπάγγειλον ἡμῖν τίς σου ἡ ἐργασία ἐστίν, καὶ πόθεν ἔρχῃ, καὶ ἐκ ποίας χώρας, καὶ ἐκ ποίου λαοῦ εἶ σύ;

11. 'Quid faciemus tibi' (*De Jona*, § 12), 'quid faciamus tecum' (*ibid.*); LXX. Codd. BQ, *Vat. Rom.* τί σοι ποιήσομεν; τί σοι ποιήσωμεν Codd. ℵA.

ZECHARIAH.

vi. 12 Ἤκουσα μέντοι καὶ τῶν Μωϋσέως ἑταίρων τινὸς ἀποφθεγξαμένου τοιόνδε λόγον· Ἰδοὺ ἄνθρωπος ᾧ ὄνομα ἀνατολή (*De Confus. Ling.* § 15, i. 414).

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vi. 12. ἄνθρωπος (*De Confus. Ling.* § 15); LXX. Ἰδοὺ ἀνήρ, Ἀνατολὴ ὄνομα αὐτῷ.

APPENDIX.

Philo and the Apocrypha.

(See Hornemann's *Observatt.* &c. pp. 29—32.)

The following is the list of those passages in which some resemblance—in thought or language—has been traced between the books of the Apocrypha and the writings of Philo. But there is no appearance, in any one of them, of definite quotation. In the references to Philo I add the word upon which Mangey is annotating when he gives the reference to the Apocrypha.

Wisdom	Philo
iii. 16	*De Confus. Ling.* § 27, i. 426 (ἐκκλησίας).
vii. 1	*De Nobilitate* § 3, ii. 439 (γηγενοῦς).
vii. 2	*De Vita Mosis* iii. § 5, ii. 148 (ζωογονικωτάτην).
vii. 26	*De Confus. Ling.* § 28, i. 427 (καὶ ὁ κατ' εἰκόνα ἄνθρωπος).
vii. 37	*De Vita Mosis* i. § 27, ii. 105 (φίλος).
viii. 19	*De Confus. Ling.* § 17, i. 416 (ἐπανέρχονται).
viii. 19, 20	*Leg. Allegor.* i. § 12, i. 49 (εἰσκρινόμενον).
ix. 8	*Quis rerum div. heres* § 23, i. 488 (μίμημα).
ix. 15	*De Proemiis et Poenis* § 20, ii. 427 (συμφυεστάτη).
x. 7	*De Abrahamo* § 27, ii. 21 (καίεται).

Wisdom	Philo
x. 17	*De Vita Mosis* i. § 25, ii. 103 (μισθόν).
xi. 4	*De Vita Mosis* i. § 38, ii. 114 (ἄκος δίψους).
xi. 18	*De Vita Mosis* i. § 19, ii. 97 (ζώοις).
xii. 8	*De Proemiis et Poenis* § 16, ii. 423 (σφηκῶν).
xvi. 5	*De Agricult.* § 22, i. 315 (ὄφιν).
xvi. 18, xix. 19	*De Vita Mosis* i. 20, ii. 99 (μαχομένης οὐσίας).

Ecclesiasticus

xxiii. 9	*Legatio ad Caium* § 44, ii. 597 (ἀκατονόμαστον).
xxviii. 1	*Lib. in Flaccum* § 14, ii. 534 (τῶν ἱερῶν νόμων).
xxx. 15	*De Abrahamo* § 38, ii. 32 (τρίτην).
xxxi. 21–23	*Quod det. pot. insid.* § 7, i. 195 (ἑκατόμβας ἀνάγει).
xxxvii. 25	*De Monarchia* ii. § 3, ii. 224 (συνδιαιωνίζουσαι).
xlii. 15	*De Vita Mosis* i. § 51, ii. 125 (ὁ λόγος ἔργον).
xliv. 16	*De Abrahamo* § 3, ii. 4 (ἡ μεταβολή).
xlv. 5	*De Vita Mosis* i. § 28, ii. 106 (γνόφον).
xlix. 16	*De Nobilitate* § 3, ii. 440 (πατήρ).
li. 10 (14)	*De Agricult.* § 12, i. 308 (υἱόν).

Tobit

ii. 1	*De Josepho* § 34, ii. 70 (καθέζεσθαι).
iv. 10	*De Exsecrationibus* § 6, ii. 433 (σκότος).
xii. 12	*De Gigant.* § 4, i. 264 (πρεσβευτάς).
xii. 12, 15	*De Humanitate* § 3, ii. 387 (ἄγγελοι λειτουργοί).

Judith

xii. 15	*De Josepho* § 34, ii. 70 (καθέζεσθαι).

1 Maccabees

iii. 56	*De Fortitudine* § 5, ii. 380 (οἰκίαν).
iv. 50	*De Vita Mosis* iii. § 5, ii. 148 (καταπέτασμα).
iv. 57	*Legatio ad Caium* § 38, ii. 590 (ἀσπίδας).

1 MACCABEES	PHILO
vi. 49, 53	*De Septenario* § 10, ii. 286 (ἀνάροτον). *De Exsecrationibus* § 7, ii. 434 (χώρας).
vii. 33 (cf. *Baruch* i. 10)	*Legatio ad Caium* § 32, ii. 580 (θυσίας).

2 MACCABEES

iii. 3	*Legatio ad Caium* § 40, ii. 592 (ἰδίων προσόδων).
iv. 42 xiv. 42	*Legatio ad Caium* § 32, ii. 581 (ἐπικατασφάξαντες).
xv. 14 (cf. *Baruch* iii. 4).	*De Exsecrationibus* § 9, ii. 436 (ἱκετείας).

3 MACCABEES

ii. 31	*De Somn.* ii. § 37, i. 691 (ἱερὰ πόλις).

A passage from 1 Esdr. vi. 20, under the reference Philo i. 169, I have not been able to identify.

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